This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Solomon R. Baker
Book Fund

Made possible
by a gift
to the
Stanford
University
Libraries

AN

ECCLESIASTICAL HISTORY,

ANTIENT AND MODERN,

FROM

THE BIRTH OF CHRIST

TO THE

BEGINNING OF THE EIGHTEENTH CENTURY.

VOL. VI.

ECCLESIASTICAL HISTOR

ANTIENT AND MODERN,

FROM

THE BIRTH OF CHRIST

TO THE

BEGINNING OF THE EIGHTEENTH CENTURY:

IN SIX VOLUMES.

IN WHICH

THE RISE, PROGRESS, AND VARIATIONS OF CHURCH POWE

ARE CONSIDERED

IN THEIR CONNEXION WITH THE STATE OF LEARNING AND PHILOSO

AND

THE POLITICAL HISTORY OF EUROPE DURING THAT PERIOD.

BY THE LATE LEARNED

JOHN LAWRENCE MOSHEIM, D. D.

AND CHANCELLOR OF THE UNIVERSITY OF GOTTINGEN.

TRANSLATED from the ORIGINAL LATIN, and accompanied with Nc

and CHRONOLOGICAL TABLES,

BY ARCHIBALD MACLAINE, D. D.

TO WHICH IS ADDED,

AN ACCURATE INDEX.

VOL. VI.

LONDON:

PUBLISHED BY VERNOR & HOOD, POULTRY.

MDCCCIII.

EA8552

Thomas Turnbull, Printer,
Canongate, Edinburgh.

A

SHORT VIEW, or GENERAL SKETCH

OF THE

ECCLESIASTICAL HISTORY

OF THE

EIGHTEENTH CENTURY.

I. THE history of the Christian church during the present age, instead of a few pages, would alone require a volume, such are the number and importance of the materials that it exhibits to an attentive inquirer. It is therefore to be hoped that, in due time, some able and impartial writer will employ his labours on this interesting subject. At the same time, to render the present work as complete as possible, and to give a certain clue to direct those who teach or who study ecclesiastical history, through a multitude of facts that have not yet been gathered together, and digested into a regular order, we shall draw here a general sketch that will exhibit the principal outlines of the state of religion since the commencement of the present century. That this sketch may not swell to too great a size, we shall omit the mention of the authors who have furnished materials for this period of church-history. Those that are acquainted with modern literature must know, that there are innumerable productions extant, from whence

CENT. XVIII. such a variety of lines and colours might be taken, as would render this rough and general draught a complete and finished piece.

Concerning the prosperous state of the church in general, and of the Romish church in particular.

II. The doctrines of Christianity have been propagated in *Asia*, *Africa*, and *America*, with equal zeal, both by the Protestant and Popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions that it recommends to the observance of Christians, for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods, are Christians only as far as an external profession and certain religious ceremonies go; and that, instead of departing from the superstitions of their ancestors, they observe them still, though under a different form. We have, indeed, pompous accounts of the mighty success with which the ministry of the Jesuits has been attended among the barbarous and unenlightened nations; and the French Jesuits in particular are said to have converted innumerable multitudes in the course of their missions. This perhaps cannot be altogther denied, if we are to call those converts to Christianity who have received some faint and superficial notions of the doctrines of the Gospel; for it is well known, that several congregations of *such* Christians have been formed by the Jesuits in the *East-Indies*, and more especially in the kingdoms of *Carnate*, *Madura*, and *Marava*, on the coast of *Malabar*, in the kingdom of *Tonquin*, the Chinese empire, and also in certain provinces of *America*. These conversions have, in outward appearance, been carried on with particular success, since ANTHONY VERI has had the direction of the foreign missions, and has taken such special care, that neither hands should be wanting for this spiritual harvest, nor any expences spared that might be necessary to the execution

execution of such an arduous and important undertaking. But these pretended conversions, instead of effacing the infamy under which the Jesuits labour, in consequence of the iniquitous conduct of their missionaries in former ages, have only served to augment it, and to shew their designs and practices in a still more odious point of light. For they are known to be much more zealous in satisfying the demands of their avarice and ambition, than in promoting the cause of CHRIST; and are said to corrupt and modify, by a variety of inventions, the pure doctrine of the Gospel, in order to render it more universally palatable, and to increase the number of their ambiguous converts. CENT. XVIII.

III. A famous question arose in this century, which made a great noise in the Romish church, relating to the conduct of the Jesuits in *China*, and their manner of promoting the cause of the Gospel. by permitting the new converts to observe the religious rites and customs of their ancestors. This question was decided to the disadvantage of the missionaries, in the year 1704, by CLEMENT XI. who, by a solemn edict, forbade the Chinese Christians to practise the religious rites of their ancestors, and more especially those that are celebrated by the Chinese in honour of their deceased parents, and of their great lawgiver CONFUCIUS. This severe edict was, nevertheless, considerably mitigated in the year 1715, in order to appease, no doubt, the resentment of the Jesuits, whom it exasperated in the highest degree. For the pontiff allowed the missionaries to make use of the word TIEN, to express the *divine nature*, with the addition of the word TCHU, to remove its ambiguity, and make it evident, that it was not the *heaven*, but the *Lord of heaven*, that the Christian doctors worshipped [a]; he

The famous contest relating to the lawfulness of allowing the Chinese Christians to observe their ancient rites.

[a] TIEN TCHU signifies the LORD OF HEAVEN.

CENT. XVIII.

also permitted the observance of those rites and ceremonies that had so highly offended the adversaries of the Jesuits, on condition that they should be considered merely as marks of respect to their parents, and as tokens of civil homage to their lawgivers, without being abused to the purposes of superstition, or even being viewed in a religious point of light. In consequence of this second papal edict, the Chinese converts to Christianity are allowed considerable liberties; among other things, they have in their houses *tablets*, on which the names of their ancestors, and particularly of CONFUCIUS, are written in golden letters; they are allowed to light candles before these tablets, to make offerings to them of rich perfumes, victuals, fruits, and other delicacies, nay, to prostrate the body before them until the head touches the ground. The same ceremony of prostration is performed by the Chinese Christians at the tombs of their ancestors.

The first of these papal edicts, which was designed to prevent the motely mixture of Chinese superstition with the religious institutions of Christianity, was brought into *China*, in the year 1705, by Cardinal TOURNON, the Pope's legate; and the second, which was of a more indulgent nature, was sent, in the year 1721, with MEZZABARBA, who went to *China* with the same character. Neither the emperor nor the Jesuits were satisfied with these edicts. TOURNON, who executed the orders of his ghostly master with more zeal than prudence, was, by the express command of the emperor, thrown into prison, where he died in the year 1710. MEZZABARBA, though more cautious and prudent, yet returned home without having succeeded in his negociation; nor could the emperor be engaged, by either arguments or entreaties, to make any alteration in the

the institutions and customs of his ancestors [*b*]. At present the state of Christianity in *China* being extremely precarious and uncertain, this famous controversy is entirely suspended; and many reasons induce us to think, that both the pontiffs and the enemies of the Jesuits will unite in permitting the latter to depart from the rigour of the papal edicts, and to follow their own artful and insinuating methods of conversion. For they will both esteem it expedient and lawful to submit to many inconveniences and abuses, rather than to risk the entire suppression of popery in *China*. CENT XVIII.

IV. The attempts made since the commencement of the present century, by the English and Dutch, and more especially by the former, to diffuse the light of Christianity through the benighted regions of *Asia* and *America*, have been carried on with more assiduity and zeal than in the preceding age. That the Lutherans have borne their part in this salutary work, appears abundantly from the Danish mission, planned with such piety in the year 1706 by FREDERIC IV., for the conversion of the Indians that inhabit the coast of *Malabar*, and attended with such remarkable success. This noble establishment, which surpasses all that have been yet erected for the propagation of the Gospel, not only subsists still in a flourishing state, but acquires daily new degrees of perfection under the auspicious and munificent patronage of Protestant missions.

☞ [*b*] TOURNON had been made, by the Pope, Patriach of *Antioch*; and MEZZABARBA, to add a certain degree of weight to his mission, was created Patriarch of *Alexandria*. After his return, the latter was promoted to the bishopric of LODI, a preferment which, though inferior in point of station to his imaginary Patriarchate, was yet more valuable in point of ease and profit. See a fuller account of this mission in Dr MOSHEIM's *authentic Memoirs of the Christian Church in* China, p. 26. &c. N.

CENT. XVIII.

that excellent monarch CHRISTIAN VI. We will, indeed, readily grant, that the converts to Christianity that are made by the Danish missionaries, are less numerous than those which we find in the lists of the Popish legates; but it may be affirmed, at the same time, that they are much better Christians, and far excel the latter in the sincerity and zeal that accompany their profession. There is a great difference between Christians in reality and Christians in appearance; and it is very certain, that the Popish missionaries are much more ready, than the Protestant doctors, to admit into their communion proselytes, who have nothing of Christianity but the name.

We have but imperfect accounts of the labours of the Russian clergy, the greatest part of whom lie yet involved in that gross ignorance that covered the most unenlightened ages of the church. We learn, nevertheless, from the modern records of that nation, that some of their doctors have employed, with a certain degree of success, their zeal and industry in spreading the light of the Gospel in those provinces that lie in the neigbourhood of *Siberia*.

Private enemies of the Gospel.

V. While the missionaries now mentioned exposed themselves to the greatest dangers and sufferings, in order to diffuse the light of divine truth in these remote and darkened nations, there arose in *Europe*, where the Gospel had obtained a stable footing, a multitude of adversaries, who shut their eyes upon its excellence, and endeavoured to eclipse its immortal lustre. There is no country in *Europe* where infidelity has not exhaled its poison; and scarcely any denomination of Christians among whom we may not find several persons, who either aim at the total extinction of all religion, or at least endeavour to invalidate the authority of the Christian system. Some carry on these unhappy attempts in an open manner, others

others under the mask of a Christian profession; but no where have these enemies of the purest religion, and consequently of mankind, whom it was designed to render wise and happy, appeared with more effrontery and insolence, than under the free governments of *Great Britain* and the *United Provinces*. In *England*, more especially, it is not uncommon to meet with books in which not only the doctrines of the Gospel, but also the perfections of the Deity, and the solemn obligations of piety and virtue, are impudently called in question, and turned into derision (*c*). Such impious productions have cast a deserved reproach on the names and memories of TOLAND, COLLINS, TINDAL and WOOLSTON, a man of an inauspicious genius, who made the most audacious, though senseless attempts, to invalidate the miracles of Christ. Add to these MORGAN, CHUBB, MANDEVILLE, and others. And writers of the same class CENT. XVIII.

[*c*] This observation, and the examples by which it is supported in the following sentence, stand in need of some correction. Many books have, in eed, been published in *England* against the divinity, both of the Jewish and Christian dispensations; and it is justly to be lamented, that the inestimable blessing of religious liberty, which the wise and good have improved to the glory of Christianity, by setting its doctrines and precepts in a rational light, and bringing them back to their primitive simplicity, has been so far abused by the pride of some, and the ignorance and licentiousness of others, as to excite an opposition to the Christian system, which is both designed and adapted to lead men, through the paths of wisdom and virtue, to happiness and perfection. It is, nevertheless, carefully to be observed, that the most eminent of the English unbelievers were far from renouncing, at least in their writings and profession, the truths of what they call natural religion, or denying the unchangeable excellence and obligations of virtue and morality. Dr MOSHEIM is more especially mistaken, when he places COLLINS, TINDAL, MORGAN, and CHUBB, in the list of those who called in question the perfections of the Deity, and the obligations of virtue; it was sufficient to put MANDEVILLE, WOOLSTON, and TOLAND, in this infamous class.

CENT. XVIII. will be soon found in all the countries of *Europe*, particularly in those where the Reformation has introduced a spirit of liberty, if mercenary booksellers are still allowed to publish, without distinction or reserve, every wretched production that is addressed to the passions of men, and designed to obliterate in their minds a sense of religion and virtue.

Atheists and Deists. VI. The sect of *Atheists*, by which, in strictness of speech, those only are to be meant who deny the existence and moral government of an infinitely wise and powerful Being, by whom all things subsist, is reduced to a very small number, and may be considered as almost totally extinct. Any that yet remain under the influence of this unaccountable delusion, adopt the system of SPINOZA, and suppose the universe to be one vast substance, which excites and produces a great variety of motions, all uncontroulably necessary, by a sort of *internal force*, which they carefully avoid defining with perspicuity and precision.

The Deists, under which general denomination those are comprehended who deny the divine origin of the Gospel in particular, and are enemies to all revealed religion in general, form a motely tribe, which, on account of their jarring opinions, may be divided into different classes. The most decent, or, to use a more proper expression, the least extravagant and insipid form of Deism, is that which aims at an association between Christianity and natural religion, and represents the Gospel as no more than a republication of the original law of nature and reason, that was more or less obliterated in the minds of men. This is the hypothesis of TINDAL, CHUBB, MANDEVILLE, MORGAN, and several others, if we are to give credit to their own declarations, which, indeed, ought not always to be done without caution. This also appears to have been the sentiment of an ingenious

ous writer, whose eloquence has been ill employed in a book, entitled, *Essential Religion distinguished from that which is only Accessory* [*d*]; for the whole religious system of this author consists in the three following points:—That *there is a God*—that *the world is governed by his wise providence*—and that *the soul is immortal*; and he maintains, that it was to establish these three points by his ministry, that Jesus Christ came into the world. CENT. XVIII.

VII. The church of *Rome* has been governed, since the commencement of this century, by CLEMENT XI. INNOCENT XIII. BENEDICT XIII. CLEMENT XII. and BENEDICT XIV., who may be all considered as men of eminent wisdom, virtue, and learning, if we compare them with the pontiffs of the preceding ages. CLEMENT XI., and PROSPER LAMBERTINI, who at present fills the papal chair under the title of BENEDICT XIV. [*e*], stand much higher in the list of literary fame than the other pontiffs now mentioned; and BENEDICT XIII. surpassed them all in piety, or at least in its appearance, which, in the whole of his conduct, was extraordinary and striking. It was he that conceived the laudable design of reforming many disorders in the church, and restraining the corruption and licentiousness of the clergy; and for this purpose held a council, in the palace of the The Romish church—and its pontiffs.

☞ [*d*] The original title of this book (which is supposed to have been written by one MURALT, a Swiss, author of the *Lettres sur les Anglois et sur, les Francois,)* is as follows: *Lettres sur la Religion essentielle â l'Homme, distinguée de ce qui n'en est que l'accessoire.* There have been several excellent refutations of this book published on the continent; among which the *Lettres sur les vrais principes de la Religion*, in two volumes 8vo. composed by the late learned and ingenious Mr BOUILLER, deserve particular notice.

☞ [*e*] This history was published while BENEDICT XIV. was yet alive.

Lateran,

CENT. XVIII. *Lateran*, in the year 1725, whose acts and decrees have been made public. But the event did not answer his expectations; nor is there any probability that BENEDICT XIV., who is attempting the execution of the same worthy purpose, though by different means, will meet with better success.

We must not omit observing here, that the modern bishops of *Rome* make but an indifferent figure in *Europe*, and exhibit little more than an empty shadow of the authority of the ancient pontiffs. Their prerogatives are diminished, and their power is restrained within very narrow bounds. The sovereign princes and states of *Europe*, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their *anathemas* with indifference and contempt. They, indeed, load the *holy father* with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of *Rome* and the Roman pontiff. For, under the cover of this distinction, they buffet him with one hand, and stroke him with the other; and, under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day, the authority of his court. A variety of modern transactions might be alleged in confirmation of this, and more especially the debates that have arisen in this century, between the court of *Rome* and those of *France*, *Naples*, *Sardinia*, and *Portugal*, in all which that ghastly court has been obliged to yield, and to discover its extreme insignificancy and weakness.

All prospect of a reconciliation between the Protestant and Romish communions entirely removed.

VIII. There have been no serious attempts made in latter times to bring about a reconciliation between the Protestant and Romish churches; for, notwithstanding the pacific projects formed by private persons with a view to this union, it is justly

justly considered as an impractible scheme. The difficulties that attend its execution were greatly augmented by the famous bull of CLEMENT XI., entitled *Unigenitus*, which deprived the peace-makers of the principal expedient they employed for the accomplishment of this union, by putting it out of their power to soften and mitigate the doctrines of popery, that appeared the most shocking to the friends of the Reformation. This expedient had been frequently practised in former times, in order to remove the disgust that the Protestants had conceived against the church of *Rome*; but the bull *Unigenitus* put an end to all these modifications, and in most of those points that had occasioned our separation from *Rome*, represented the doctrine of that church in the very same shocking light in which they had been viewed by the first reformers. This shews, with the utmost evidence, that all the attempts the Romish doctors have made, from time to time, to give an air of plausibility to their tenets, and render them palatable, were so many snares insidiously laid to draw the Protestants into their communion; that the spacious conditions they proposed as the terms of a reconciliation, were perfidious stratagems; and that, consequently, there is no sort of dependence to be made upon the promises and declarations of such a disingenuous set of men. CENT. XVIII.

IX. The intestine discords, tumults, and divisions, that reigned in the Romish church, during the preceding century, were so far from being terminated in this, that new fuel was added to the flame; and the animosities of the contending parties grew more vehement from day to day. These divisions still subsist. The Jesuits are at variance with the Diminicans, and some other religious orders, though these quarrels make little noise, and are carried on with some regard to decency and Intestine divisions in the Romish church.

CENT. XVIII. and prudence; the Dominicans are on bad terms with the Franciscans; the controversy concerning the nature, lawfulness, and expediency of the Chinese ceremonies still continues, at least in *Europe*; and were we to mention all the debates that divide the Romish church, which boasts so much of its unity and infallibility, the enumeration would be endless. The controversy relating to Jansenism, which was one of the principal sources of that division which reigned within the papal jurisdiction, has been carried on with great spirit and animosity in *France* and in the *Netherlands*. The Jansenists, or, as they rather choose to be called, the disciples of AUGUSTIN, are inferior to their adversaries the Jesuits, in numbers, power, and influence; but they equal them in resolution, prudence, and learning, and surpass them in sanctity of manners and superstition, by which they excite the respect of the people. When their affairs take an unfavourable turn, and they are oppressed and persecuted by their victorious enemies, they find an asylum in the *Netherlands*. For the greatest part of the Roman Catholics in *Spanish Flanders*, and all the members of that communion that live under the jurisdiction of the *United Provinces*, embrace the principles and doctrines of JANSENIUS [*f*]. Those that inhabit the *United*

☞ [*f*] This assertion is too general. It is true, that the greatest part of the Roman Catholics in the *United Provinces* are Jansenists, and that there is no *legal* toleration of the Jesuits in that republic. It is, nevertheless, a known fact, and a fact that cannot be indifferent to those who have the welfare and security of these provinces at heart, that the Jesuits are daily gaining ground among the Dutch Papists. They have a flourishing chapel in the city of *Utrecht*, and have places of worship in several other cities, and in a great number of villages. It would be worthy of the wisdom of the rulers of the Republic to put a stop to this growing evil, and not to suffer, in a Protestant country, a religious order which has been suppressed in a Popish one, and declared enemies of the state.

Provinces

Provinces have almost renounced their allegiance to the Pope, though they profess a warm attachment to the doctrine and communion of the church of *Rome;* nor are either the exhortations or threatenings of the *Holy Father* sufficient to banish the obstinacy of these wayward children, or to reduce them to a state of subjection and obedience. CENT. XVIII.

X. The cause of the Jansenists acquired a peculiar degree of credit and reputation, both in this and the preceding century, by a French translation of the New Testament, made by the learned and pious PASCHASIUS QUENEL, a priest of the Oratory, and accompanied with practical annotations, adapted to excite lively impressions of religion in the minds of men. The quintessence of Jansenism was blended, in an elegant and artful manner, with these annotations, and was thus presented to the reader under the most pleasing aspect. The Jesuits were alarmed at the success of QUENEL's book, and particularly at the change it had wrought, in many, in favour of the theological doctrines of JANSENIUS; and to remove out of the way an instrument which proved so advantageous to their adversaries, they engaged that weak prince LEWIS XIV. to solicit the condemnation of this production at the court of *Rome.* CLEMENT XI. granted the request of the French monarch, because he considered it as the request of the Jesuits; and, in the year 1713, issued out the famous *Bull Unigenitus,* in which QUENEL's New Testament was condemned, and an *hundred and one propositions* contained in it pronounced heretical [*g*]. This bull, which is also known by the name

The debates occasioned by Quenel's New Testament.

☞ [*g*] To show what a political weathercock the *infallibility* of the Holy Father was upon this occasion, it may not be improper to place here an anecdote which is related by VOLTAIRE in his *Siecle de Louis* XIV. vol. ii. under the article *Jansenism.*

CENT. XVIII.

name of *The Constitution*, gave a favourable turn to the affairs of the Jesuits; but it was highly detrimental to the interests of the Romish church, as many of the wiser members of that communion candidly acknowledge. For it not only confirmed the Protestants in their separation, by convincing them that the church of *Rome* was resolved to adhere obstinately to its ancient superstitions and corruptions, but also offended many of the Roman-Catholics, who had no particular attachment to the docrines of JANSENIUS, and were only bent on the pursuit of truth and the advancement of piety. It must also be observed, that the controversy relating to Jansenism was much heated and augmented, instead of being mitigated or suspended, by this despotic and ill-judged edict.

Commotions in *France* occasioned by this bull.

XI. The dissensions and tumults excited in *France* by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly opposed by the Cardinal DE NOAILLES, archbishop of *Paris*, who, equally unmoved by the authority of the pontiff, and by the resentment and

Jansenisme. The credit of the teller weighs but light in the balance of historical fame; the anecdote, however, is well attested, and is as follows: "The Abbé RENAUDOT, a learned "Frenchman, happening to be at *Rome* the first year of the "Pontificate of CLEMENT XI., went one day to see the Pope, "who was fond of men of letters, and was himself a learned "man, and found his holiness reading Father QUENEL's "book. On seeing RENAUDOT enter the apartment, the Pope "said, in a kind of rapture: *Here is a most excellent book— "We have nobody at* Rome *that is capable of writing in this "manner;—I wish I could engage the author to reside here!*" And yet this same book was condemned afterwards by this same Pope.

indig-

indignation of LEWIS XIV., made a noble stand against the despotic proceedings of the court of *Rome*. These defenders of the ancient doctrine and liberties of the Gallican church were persecuted by the Popes, the French monarch, and the Jesuits, from whom they received an uninterrupted series of injuries and affronts. Nay, their entire ruin was aimed at by these unrelenting adversaries, and was indeed accomplished in part, since, some of them were obliged to fly for refuge to their brethren in *Holland*; others forced, by the terrors of penal laws, and by various acts of tyranny and violence, to receive the papal edict; while a considerable number, deprived of their places, and ruined in their fortunes, looked for subsistence and tranquillity at a greater distance from their native country. The issue of this famous contest was favourable to the *bull*, which was at length rendered valid by the authority of the parliament, and was registered among the laws of the state. This contributed, in some measure, to restore the public tranquillity, but it was far from diminishing the number of those who complained of the despotism of the pontiff; and the kingdom of *France* is still full of *Appellants* [*b*], who reject the authority of the *bull*, and only wait for a favourable opportunity of reviving a controversy, which is rather suspended than terminated, and of kindling anew a flame that is covered without being extinguished.

CENT. XVIII.

XII. Amidst the calamities in which the Jansenists have been involved, they have only two methods left of maintaining their cause against their powerful adversaries, and these are their *writings* and their *miracles*. The *former* alone

The circumstances that contribute to support the cause of Jansenism in *France*.

☞ [*b*] This was the name that was assumed by those who appealed from the bull and the court of *Rome* to a general council.

have

CENT. XVIII.

have proved truly useful to them; the *latter* gave them only a transitory reputation, which, being ill founded, contributed in the issue to sink their credit. The writings in which they have attacked both the Pope and the Jesuits are innumerable; and many of them are composed with such eloquence, spirit, and solidity, that they have produced a remarkable effect. The Jansenists, however, looking upon all human means as insufficient to support their cause, turned their views towards *supernatural* succours, and endeavoured to make it appear, that their cause was the peculiar object of the divine protection and approbation. For this purpose they persuaded the multitude, that God had endowed the bones and ashes of certain persons, who had distinguished themselves by their zeal in the cause of JANSENIUS, and had, at the point of death, appealed a second time from the Pope to a general council, with the power of healing the most inveterate diseases. The person whose remains were principally honoured with this marvellous efficacy, was the Abbe PARIS, a man of family, whose natural character was dark and melancholy; his superstition excessive beyond all credibility; and who, by an austere abstinence from bodily nourishment, and the exercise of other inhuman branches of penitential discipline, was the voluntary cause of his own death [*i*]. To the miracles which were said to be wrought at the tomb of this fanatic, the Jansenists added a great variety of visions and relations, to which they audaciously attributed a divine origin; for several members of the community, and more

[*i*] The imposture that reigned in these pretended miracles has been detected and exposed by various authors; but by none with more acuteness, perspicuity, and penetration, than by the ingenious Dr DOUGLAS, in his excellent Treatise on miracles, entitled, *The Criterion*, which was published by MILLAR in the year 1754.

especially

especially those who resided at *Paris*, pretended to be filled with the *Holy Ghost*; and, in consequence of this prerogative, delivered instructions, predictions, and exhortations, which, though frequently extravagant, and almost, always insipid, yet moved the passions, and attracted the admiration, of the ignorant multitude. The prudence, however, of the court of *France* put a stop to these fanatical tumults and false miracles; and, in the situation in which things are at present, the Jansenists have nothing left but their genius and their pens to maintain their cause (*k*). CENT. XVIII.

XIII. We can say but very little of the Greek and Eastern churches. The profound ignorance in which they live, and the despotic yoke under which they groan, prevent their forming any plans to extend their limits, or making any attempts to change their state. The Russians, as we had formerly occasion to observe, assumed, under the reign of PETER *the Great*, a less savage and barbarous aspect than they had before that memorable period; and in this century have given some grounds to hope that they may one day be reckoned among the civilized nations. There are, nevertheless, immense multitudes of that rugged people, who are still attached to the brutish superstition and discipline of their ancestors; and there are several in whom the barbarous spirit of persecution still so far prevails, that, were it in their power, they would cut off the Protestants, and all other sects that differ from them, by fire and sword. This appears evident from a The state of the Eastern church.

(*k*) Things are greatly changed since the learned author wrote this paragraph. The storm of just resentment that has arisen against the Jesuits, and has been attended with the extinction of their order in *Portugal*, *France*, and in all the Spanish dominions, has disarmed the most formidable adversaries of Jansenism, and must consequently be considered as an event highly favourable to the Jansenists.

CENT. XVIII.

variety of circumstances, and more especially from the book which STEPHEN JAVORSKI has composed against heretics of all denominations.

The Greek Christians are said to be treated at present by their haughty masters with more clemency and indulgence than in former times. The Nestorians and Monophysites in *Asia* and *Africa* persevere in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the Pope's legates, to conquer their inflexible constancy.—The Roman pontiffs have frequently attempted to renew, by another sacred expedition, their former connexions with the kingdom of *Abyssinia*; but they have not yet been able to find out a method of escaping the vigilance of that court, which still persists in its abhorrence of popery. Nor is it at all probable that the embassy, which is now preparing at *Rome* for the Abyssinian emperor, will be attended with success. The Monophysites propagate their doctrine in *Asia* with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of *India*.

The external state of the Lutheran church.

XIV. The Lutheran church, which dates its foundation from the year 1517, and the confession of *Augsburg* from the year 1530, celebrated in peace and prosperity the *secular* return of these memorable periods in the year 1717 and 1730. It received, some years ago, a considerable accession to the number of its members by the emigration of that multitude of Protestants which abandoned the territory of *Saltzburg*, and the town of *Berchtolsgaden*, in order to breathe a free air, and to enjoy unmolested the exercise of their religion. One part of these emigrants settled in *Prussia*, another in *Holland*, and many of them transplanted themselves and their families to *America*, and other distant

distant regions. This circumstance contributed greatly to propagate the doctrine, and extend the reputation of the Lutheran church, which thus not only obtained a footing in *Asia* and *America*, but also formed several congregations of no small note in these remote parts of the world. The state of Lutheranism at home has not been so prosperous, since we learn, both from public transactions, and also from the complaints of its professors and patrons, that, in several parts of *Germany*, the Lutheran church has been injuriously oppressed, and unjustly deprived of several of its privileges and advantages, by the votaries of *Rome*. CENT. XVIII.

XV. It has been scarcely possible to introduce any change into the system of doctrine and discipline that is received in that church, because the ancient confessions and rules that were drawn up to point out the tenets that were to be believed, and the rites and ceremonies that were to be performed, still remain in their full authority, and are considered as the sacred guardians of the Lutheran faith and worship. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church. Towards the commencement of this century, an artless simplicity was generally observed by the ministers of that communion, and all philosophical terms and abstract reasonings were entirely laid aside, as more adapted to obscure than to illustrate the truths of the Gospel. But, in process of time, a very different way of thinking began to take place; and several learned men entertained a notion that the doctrines of Christianity could not maintain their ground, if they were not supported by the aids of philosophy, and exhibited and proved in a geometrical order. Its internal state.

CENT. XVIII.

The adepts in jurisprudence, who undertook, in the last century, the revision and correction of the body of ecclesiastical law that is in force among the Lutherans, carried on their undertaking with great assiduity and spirit; and our church-government would at this day bear another aspect, if the ruling powers had judged it expedient to listen to their counsels and representations. We see, indeed, in several places, evident proofs that the directions of these great men, relating to the external form of ecclesiastical government, discipline and worship, are highly respected; and that their ideas, even of the doctrinal part of religion, have been more or less adopted by many. Hence it is not at all surprising, that warm disputes have arisen between them and the rulers of the church concerning several points. The Lutheran doctors are apprehensive that, if the sentiments of certain of these reformers took place, religion would become entirely subservient to the purposes of civil policy, and be at length converted into a mere state-machine; and this apprehension is not peculiar to the clergy alone, but is also entertained by some persons of piety and candour, even among the Civilians.

Intestine enemies.

XVI. The liberty of thinking, speaking, and writing, concerning religious matters, which began to prevail in the last century, was, in this, still further confirmed and augmented; and it extended so far as to encourage both infidels and fanatics to pour forth among the multitude, without restraint, all the effusions of their enthusiasm and extravagance. Accordingly we have seen, and still see, numbers of fanatics and innovators start up from time to time, and, under the influence of enthusiasm, or of a disordered brain, divulge their crude fancies and dreams among the people, by which they either delude many from the communion of the established church,

or

or at least occasion contests and divisions of the most disagreeable kind. We mentioned formerly several of these disturbers of the tranquillity of the church, to whom we may add here the notorious names of TENNHART, GICHTELIUS, UBERFELD, ROSENBACH, BREDEL, SEIZIUS, ROEMELING, and many others, who either imagined that they were divinely inspired, or, from a persuasion of their superior capacity and knowledge, set up for reformers of the doctrine and discipline of the church. Many writers drew their pens against this presumptuous and fanatical tribe; though the greatest part of those who composed it were really below the notice of men of character, and were rather worthy of contempt than of opposition. And, indeed, it was not so much the force of reason and argument, as the experience of their bad success, that convinced these fanatics of their folly, and made them desist from their chimerical projects. Their attempts could not stand the trial of time and common sense; and therefore, after having made a transitory noise, they fell into oblivion. Such is the common and deserved fate of almost all the fanatic ringleaders of the deluded populace; they start up all of a sudden, and make a figure for a while; but, generally speaking, they ruin their own cause by their imprudence or obstinacy, by their austerity or perverseness, by their licentious conduct or their intestine divisions. CENT. XVIII.

XVII. Many place in this fanatical class the Brethren of *Herrenhut*, who were first formed into a religious community in the village so named, in *Lusatia*, by the famous Count ZINZENDORFF; and afterwards grew so numerous, that their emigrants were spread abroad in all the countries of *Europe*, reached even as far as the *Indies*, and formed settlements in the remotest quarters of the globe. The Herrenhutters call themselves the Herrenhutters.

CENT. XVIII. descendants of the *Bohemian* and *Moravian Brethren*, who, in the fifteenth century, threw off the despotic yoke of *Rome*, animated by the zealous exhortations and heroic example of JOHN HUSS. They may, however, be said, with more propriety, to imitate the example of that famous community, than to descend from those who composed it; for it is well known, that there are very few *Bohemians* and *Moravians* in the fraternity of the *Herrenbutters*; and it is extremely doubtful, whether even this small number are to be considered as the posterity of the ancient *Bohemian Brethren* that distinguished themselves so early by their zeal for the Reformation.

If we are to give credit to the declarations of the *Herrenbutters*, they agree with the Lutherans in their doctrine and opinions, and only differ from them in their ecclesiastical discipline, and in those religious institutions and rules of life which form the resemblance between the *Bohemian Brethren* and the disciples of ZINZENDORFF. There are, indeed, many who doubt much of the truth of this declaration, and suspect that the society now under consideration, and more especially their rulers and ringleaders, speak the language of Lutheranism when they are among the Lutherans, in order to obtain their favour and indulgence; and those who have examined this matter with the most attention, represent this fraternity as composed of persons of different religions, as well as of various ranks and orders. Be that as it may, it is at least very difficult to guess the reason that induces them to live in such an entire state of separation from the Lutheran communion, and to be so ambitiously zealous in augmenting their sect, if the only difference between them and the Lutherans lies in the nature of their discipline, and in certain rites and institutions that do not belong to the essence of religion.

For

For the true and genuine followers of JESUS CHRIST are but little concerned about the outward forms of ecclesiastical government and discipline, knowing that real religion consists in faith and charity, and not in external rites and institutions (*l*). CENT. XVIII.

XVIII. It

(*l*) It is somewhat surprising to hear Dr MOSHEIM speak in such vague and general terms of this sect, without taking the least notice of their pernicious doctrines and their flagitious practices, that do not only disfigure the sacred truths of the Gospel, but also sap all the foundations of morality. To be persuaded of this, the reader, besides the accounts which RIMIUS has given of this enormous sect, will do well to consult a curious *Preface*, prefixed to the French translation of a *Pastoral Letter against Fanaticism*, addressed by Mr STINSTRA, an Anabaptist minister in *Friesland*, to his congregation, and published at *Leyden* in the year 1752. It may not be amiss to add here a passage relating to this odious community from the Bishop of GLOUCESTER's treatise, entitled, *The Doctrine of Grace*. The words of that great and eminent prelate are as follows: "As purity respects practice, the *Moravians* give us "little trouble If we may credit the yet unconfuted rela- "tions, both in print and in MS. composed by *their own mem- "bers*, the participants in their most sacred mysterious rites, "their practices in the consummation of marriage are so "horribly, so unspeakably flagitious, that this people seems "to have no more pretence to be put into the number of "Christian sects, than the TURLUPINS of the thirteenth cen- "tury, a vagabond crew of miscreants, who rambled over "*Italy*, *France*, and *Germany*, calling themselves the *Brothers "and Sisters of the Free Spirit*, who, in speculation, professed "that species of Atheism called *Pantheism*, and, in practice, "pretended to be exempted from all the obligations of mo- "rality and religion." See *Doctrine of Grace*, 12mo. vol. ii. p. 153. As to the doctrines of this sect, they open a door to the most licentious effects of fanaticism. Such among many others are the following, drawn from the express declarations of Count ZINZENDORFF, the head and founder of the community: That the law is not a rule of life to a believer:—That the moral law belongs only to the Jews:—That a converted person cannot sin against light. But of all the singularities for which this sect is famous, the notions they entertain of the organs of generation in both sexes are the most enormously wild and extravagant. *I consider* (says Count ZINZENDORFF, in one of his sermons) the PARTS *for distinguishing* both sexes

CENT. XVIII.

The state of philosophy among the Lutherans.

XVIII. It was the opinion of many, that the succours of philosophy were absolutely necessary to stem the torrent of superstition, and stop its growing progress, and that these alone were adapted to accomplish this desirable purpose. Hence the study of philosophy, which, towards the conclusion of the last century, seemed to decline, was now revived, established upon a more rational footing, and pursued with uncommon assiduity aud ardour. The branch of philosophy, which is commonly known under the denomination of *Metaphysics*, was generally preferred, as it leads to the first principles of things; and the improvements made in this important science were very considerable. These improvements were owing chiefly to the genius and penetration of the immortal LEIBNITZ, who cast a new light upon metaphysics, and gave this interesting branch of philosophy a more regular form. This science received a still greater degree of perfection from the philosophical labours of the acute and indefatigable WOLF, who reduced it into a scientific order, and gave its decisions the strength and evidence of a geometrical demon-

in *Christians, as the most honourable of the whole body, my Lord and God having partly inhabited them, and partly worn them himself.* This raving secretary looks upon the conjugal act as a piece of scenery, in which the male represents Christ the husband of souls, and the female the church. *The married brother* (says he) *knows matrimony, respects it, but does not think upon it of his own accord; and thus the precious member of the covenant* (i. e. the Penis) *is so much forgot, becomes so useless, and consequently is reduced to such a natural numbne s, by not being used, that afterwards, when he is to marry, and use it, the Saviour must restore him from this deadness of body. And when an* Esther, *by grace, and sister according to her make, gets sight of this member, her senses are shut up, and she holily perceives, that God the Son was a boy. Ye holy matrons, who as wives are about your Vice-Christs, honour that precious sign with the utmost veneration.* We beg the chaste reader's pardon for presenting him with this odious specimen of the horrors of the Moravian theology.

stration.

stration. Under this new and respectable form it captivated the attention and esteem of the greatest part of the German philosophers, and of those in general who pursue truth through the paths of strict evidence; and it was applied with great ardour and zeal to illustrate and confirm the great truths both of natural and revealed religion. This application of the *First Philosophy* gave much uneasiness to some pious men, who were extremely solicitous to preserve pure and unmixed the doctrines of Christianity; and it was accordingly opposed by them with great eagerness and obstinacy. Thus the ancient contest between *Philosophy* and *Theology*, *Faith*, and *Reason*, was unhappily revived, and has been carried on with much animosity for several years past. For many are of opinion, that this metaphysical philosophy inspires youthful minds with notions that are far from being favourable to the doctrines, and more especially to the positive institutions, of religion; that, seconded by the warmth of fancy, at that age of levity and presumption, it engenders an arrogant contempt of Divine Revelation, and an excessive attachment to human reason, as the only infallible guide of man; and that, instead of throwing new light on the science of theology, and giving it an additional air of dignity, it has contributed, on the contrary, to cover it with obscurity, and to sink it into oblivion and contempt. CENT. XVIII.

XIX. In order to justify this heavy charge against the metaphysical philosophy, they appeal to the writings of LAURENT SCHMIDT, whom they commonly call the *Wertheim* interpreter, from the place of his residence. This man, who was by no means destitute of abilities, and had acquired a profound knowledge of the philosophy now under consideration, undertook, some years ago, a new German translation of the Holy Scriptures, The Wertheim translation of the Bible.

CENT. XVIII. tures, to which he prefixed a new system of theology, drawn up in a geometrical order, that was to serve him as a guide in the exposition of the sacred oracles. This undertaking proved highly detrimental to its author, as it drew upon him from many quarters severe marks of opposition and resentment; for, scarcely had he published the Five Books of MOSES, as a specimen of his method and abilities, when he was not only attacked by several writers, but also brought before the supreme tribunal of the empire, and there accused as an enemy of the Christian religion, and a caviller at divine truth. This severe charge was founded upon this circumstance only, that he had boldly departed from the common explication of certain passages in the books of MOSES, which are generally supposed to prefigure the MESSIAH (*m*). On this account he was cast into prison, and his errors were looked upon as capitally criminal; but he luckily escaped the vigilance of his keepers, and saved himself by flight.

The controversies called Pietistical, and other religious contests, divide the Lutheran church.

XX. The bare indication of the controversies that have divided the Lutheran church since the commencement of this century would make up a long list. The religious contests that were set on foot by the *Pietists* were carried on in some places with animosity, in others with moderation, according to the characters of the champions, and the temper and spirit of the people. These contests, however, have gradually subsided in process

☞ [*m*] Dr MOSHEIM gives here but the half of the accusation brought against SCHMIDT, in the year 1737, when he was charged with attempting to prove, that there was not the smallest trace or vestige of the doctrine of the Trinity, nor any prediction pointing out the MESSIAH, to be found in the Five Books of MOSES. It was by the authority of an Imperial edict, addressed by CHARLES VI. to the prince of the empire, that SCHMIDT was imprisoned.

of

of time, and seem at present to be all reduced to the following question, *Whether a wicked man be capable of acquiring a true and certain knowledge of divine things, or be susceptible of any degree or species of divine illumination?* The controversy that has been excited by this question is considered by many as a mere dispute about words; its decision, at least, is rather a matter of curiosity than importance. Many other points, that had been more or less debated in the last century, occasioned keen contests in this, such as the *eternity of hell torments;* the *reign of* CHRIST *upon earth during a thousand years;* and the *final restoration of all intelligent beings* to order, perfection, and happiness. The mild and indulgent sentiments of JOHN FABRICIUS, professor of divinity at *Helmstadt*, concerning the importance of the controversy between the Lutherans and Roman-Catholics, excited also a warm debate; for this doctor, together with his disciples, went so far as to maintain, that the difference between the two churches was of so little consequence, that a Lutheran might safely embrace popery. The famous controversies that have been carried on between certain divines, and some eminent civilians, concerning the rites and obligations of wedlock, the lawful grounds of divorce, and the nature and guilt of concubinage, are sufficiently known. Other disputes of inferior moment, which have been of a sudden growth, and of a short duration, we shall pass over in silence, as the knowledge of them is not necessary to our forming an accurate idea of the internal state of the Lutheran church. CENT. XVIII.

XXI. The reformed church still carries the same external aspect under which it has been already described [*n*]. For, though there be every The state of the reformed church.

☞ [*n*] This description the reader will find above, at the beginning of the last century.

where

CENT. XVIII. where extant certain books, creeds, and confessions, by which the wisdom and vigilance of ancient times thought proper to perpetuate the truths of religion, and to preserve them from the contagion of heresy; yet, in most places, no person is obliged to adhere strictly to the doctrines they contain; and those who profess the main and fundamental truths of the Christian religion, and take care to avoid too *great an intimacy* (*o*) with the tenets of Socinianism and Popery, are deemed worthy members of the reformed church (*p*). Hence, in our times, this great and extensive community comprehends, in its bosom, Arminians, Calvanists, Supralapsarians, Sublapsarians,

☞ [*o*] *Nimiam consuetudinem.* The expression is remarkable and malignant; it would make the ignorant and unwary apt to believe, that the reformed church allows its members certain approaches towards *Popery* and *Socinianism*, provided they do not carry these approaches too far, even to an *intimate* union with them. This representation of the reformed church is too glaringly false to proceed from ignorance; and Dr MOSHEIM's extensive knowledge places him beyond the suspicion of an involuntary mistake in this matter. It is true, this reflection bears hard upon his candour; and we are extremely sorry that we cannot, in this place, do justice to the knowledge of that great man, without arraigning his equity.

☞ [*p*] Nothing can be more unfair, or at least more inaccurate, than this representation of things. It proceeds from a supposition that is quite chimerical, even that the reformed churches in *England, Scotland, Holland, Germany, Switzerland*, &c. form one *general body*, and have, besides their respective and particular systems of government and discipline, some general laws of *religious toleration*, in consequence of which they admit a variety of sects into their communion. But this *general hierarchy* does not exist. The friends of the Reformation, whom the multiplied horrors and absurdities of Popery obliged to abandon the communion of *Rome*, were formed, in process of time, into distinct ecclesiastical bodies, or national churches, every one of which has its peculiar form of government and discipline. The toleration that is enjoyed by the various sects and denominations of Christians arises, in part from the clemency of the ruling powers, and from the charity and forbearance which individuals think themselves bound to exercise one toward another. See the following note.

and

and Universalists, who live together in charity and friendship (*q*), and unite their efforts in healing the breach, and diminishing the weight and importance of those controversies that separate them from each other (*r*). This moderation is,

CENT. XVIII.

☞ [*q*] If the different denominations of Christians here mentioned live together in the mutual exercise of charity and benevolence, notwithstanding the diversity of their theological opinions, this circumstance, which Dr MOSHEIM seems to mention as a reproach, is, on the contrary, a proof, that the true and genuine spirit of the Gospel (which is a spirit of forbearance, meekness, and charity,) prevails among the members of the reformed churches. But it must be carefully observed, that this charity, though it discovers the amiable *bond of peace*, does not, by any means, imply uniformity of sentiment, indifference about truth, or suppose that the reformed churches have relaxed or departed from their system of doctrine. Indeed, as there is no general reformed church, so there is no general reformed Creed or Confession of Faith. The established Church of *England* has its peculiar system of doctrine and government, which remains still unchanged, and in full force; and to which an assent is demanded from all its members, and in a more especial solemn and express manner from those who are its ministers. Such is the case with the national reformed churches in the United Provinces. The dissenters in these countries, who are tolerated by the state, have also their respective bonds of ecclesiastical union; and such of them, particularly in *England* and *Ireland*, as differ from the establishment only in their form of government and worship, and not in matters of doctrine, are treated with indulgence by the more moderate members of the national church, who look upon them as their brethren.

☞ [*r*] In the 4to edition of this work, I mistook, in a moment of inadvertency, the construction of this sentence in the original Latin, and rendered the passage as if Dr MOSHEIM had represented the reformed churches as diminishing the weight and importance of those controversies that *separate them from the church of* Rome; whereas he represents them (and, indeed, what he says is rather an encomium than a reproach) as diminishing the weight of those controversies which *separate them from each other*. One of the circumstances that made me fall more easily into this mistake, was my having read, the moment before I committed it, Dr MOSHEIM's insinuation with respect to the spirit of the church of *England* in the very next page, where he says, very inconsiderately, *that we may judge of that spirit*

CENT. XVIII.

is, indeed, severely censured by many of the Reformed doctors in *Switzerland*, *Germany*, and more especially in *Holland*, who lament, in the most sorrowful strains, the decline of the ancient purity and strictness that characterized the doctrine and discipline of the church, and sometimes attack, with the strongest marks of indignation and resentment, these modern contemners of primitive orthodoxy. But as the moderate party has an evident superiority in point of numbers, power, and influence, these attacks of their adversaries are, generally speaking, treated with the utmost indifference.

Projects of re-union between the Reformed and the Lutherans.

XXII. Whoever, therefore, considers all these things with due attention, will be obliged to acknowledge that neither the Lutherans nor Arminians have, at this day, any further subject of controversy or debate with the reformed church, considered in a general point of view, but only

spirit by the conduct of Dr WAKE, *who formed a project of peace and union between the* English *and* Gallican *churches, founded upon this condition, that each of the two communities should retain the greatest part of their peculiar doctrines.* This is supposing, though upon the foundation of a mistaken fact, that the church of *England*, at least, is making evident approaches to the church of *Rome*.—When I had made the mistake, which turned really an encomium into an accusation, I thought it incumbent on me to defend the reformed church against the charge of an approximation to Popery. For this purpose, I observed (in note [z] of the 4to edition), "that the reformed churches "were never at such a distance from the spirit and doctrine "of the church of *Rome* as they are at this day; and that the "improvements in science, that characterize the last and the "present age, seem to render a relapse into Romish superstition morally impossible in those who have been once deli"vered from its baneful influence." The ingenious author of the *Confessional* did not find this reasoning conclusive; and the objections he has started against it, do not appear to me insurmountable. I have, therefore, thrown upon paper some farther thoughts upon the present state of the reformed religion, and the influence of improvements in philosophy upon its advancement; and these thoughts the reader will find in the Second Appendix.

with

with individuals, with private persons that are members of this great community (*s*). For the church, considered in its collective and general character, allows now to all its members the full liberty of entertaining the sentiments they think most reasonable, in relation to those points of doctrine that formerly excluded the Lutherans and

CENT. XVIII.

[*s*] Granting this to be true with respect to the Arminians, it cannot be affirmed, with equal truth, in regard to the Lutherans, whose doctrine concerning the *corporal presence of* CHRIST *in the eucharist, and the communication of the properties of his divine to his human nature*, is rejected by all the reformed churches, without exception. But it is not universally true, even with respect to the Arminians: for though these latter are particularly favoured by the church of *England*; though Arminianism may be said to have become predominant among the members of that church, or at least to have lent its influence in mitigating some of its articles in the private sentiments of those who subscribe them; yet the Thirty-nine Articles of the church of *England* still maintain their authority; and when we judge of the doctrine and discipline of any church, it is more natural to form this judgement from its *established Creeds* and *Confession of Faith*, than from the sentiments and principles of particular persons. So that, with respect to the church of *England*, the direct contrary of what Dr MOSHEIM asserts is strictly true; for it is rather with that church, and its rule of faith, that the Lutherans are at variance, than with private persons, who, prompted by a spirit of Christian moderation, mitigate some of its doctrines, in order charitably to extend the limits of its communion. But, if we turn our view to the reformed churches in *Holland*, *Germany*, and a part of *Switzerland*, the mistake of our author will still appear more palpable; for some of these churches consider certain doctrines, both of the Arminians and Lutherans, as a just cause of excluding them from their communion. The question here is not, whether this rigour is laudable? it is the matter of fact that we are examining at present. The church of *England*, indeed, if we consider its present temper and spirit, does not look upon any of the errors of the Lutherans as *fundamental*, and is therefore ready to receive them into its communion; and the same thing may, perhaps, be affirmed of several of the reformed churches upon the continent. But this is very far from being a proof, that the *Lutherans have at this day* (as Dr MOSHEIM asserts) *no further subject of controversy or debate with these churches*; it only proves, that these churches nourish a spirit of toleration and charity *worthy of imitation*.

Arminians

CENT. XVIII. Arminians from its communion, and looks upon the essence of Christianity and its fundamental truths as in no wise affected by these points, however variously they may be explained by the contending parties. But this moderation, instead of facilitating the execution of the plans that have been proposed by some for the re-union of the Lutheran and Reformed churches, contribute rather to prevent this re-union, or at least to render it much more difficult. For those among the Lutherans who are zealous for the maintenance of the truth complain, that the reformed church has rendered too wide the way of salvation, and opened the arms of fraternal love and communion, not only to us (Lutherans), but also to Christians of all sects and all denominations. Accordingly, we find, that when, about twenty years ago, several eminent doctors of our communion, with the learned and celebrated MATTHEW PFAFF at their head, employed their good offices with zeal and sincerity in order to our union with the reformed church; this pacific project was so warmly opposed by the greatest part of the Lutherans, that it came to nothing in a short time (*t*).

☞ [*t*] The project of the very pious and learned Dr PFAFF for uniting the Lutheran and reformed churches, and the reasons on which he justified this project, are worthy of the truly Christian spirit, and do honour to the accurate and sound judgment, of that most eminent and excellent divine*. And it is somewhat surprising, considering the proofs of moderation and judgment that Dr MOSHEIM has given in other parts of this valuable history, that he neither mentions the project of Dr PFAFF with applause, nor the stiffness of the Lutherans on this occasion with any mark of disapprobation.

☞ * See this learned author's *Collectio Scriptorum Irenicorum ad Unionem inter Protestantes facientium*, published in 4to, at *Hall* in *Saxony*, in the year 1723.

XXIII.

XXIII. The church of *England*, which is now the chief and leading branch of that great community that goes under the denomination of the Reformed Church, continues in the same state, and is governed by the same principles, that it assumed at the Revolution under the reign of King WILLIAM III. The established form of church-government is *Episcopacy*, which is embraced by the sovereign, the nobility, and the greatest part of the people. The *Presbyterians*, and the numerous sects of different denominations that are comprehended under the general title of *Non-conformists*, enjoy the sweets of religious liberty, under the influence of a *legal* toleration. Those, indeed, who are best acquainted with the present state of the English nation, tell us, that the dissenting interest declines from day to day, and that the cause of *Non-conformity* owes this gradual decay, in a great measure, to the lenity and moderation that are practised by the rulers of the established church. The members of this church may be divided into two classes, according to their different ideas of the origin, extent, and dignity of episcopal jurisdiction. For some look upon the government of bishops to be founded on the authority of a divine institution, and are immoderately zealous in extending the power and prerogatives of the church; others, of a more mild and sedate spirit, while they consider the episcopal form of government as far superior to every other system of ecclesiastical polity, and warmly recommend all the precautions that are necessary to its preservation and the independence of the clergy, yet do not carry this attachment to such an excessive degree, as to refuse the name of a *church* to every religious community that is not governed by a bishop, or to defend the prerogatives and pretensions of the

CENT. XVIII.

The present state of the Church of *England*.

CENT. XVIII. episcopal order with an intemperate zeal (*u*).—These two classes are sometimes involved in warm debates, and oppose each other with no small degree of animosity, of which this present century has exhibited the following remarkable example. Dr BENJAMIN HOADLEY, the present bishop of *Winchester*, a prelate eminently distinguished by the accuracy of his judgment, and the purity of his flowing and manly eloquence, used his utmost endeavours, and not without success, to lower the authority of the church, or at least to reduce the power of its rulers within narrow bounds. On the other hand, the church and its rulers found several able defenders; and, among the rest, Dr JOHN POTTER, now archbishop of *Canterbury*, who maintained the rights and pretensions of the clergy with great eloquence and erudition. As to the spirit of the established church of *England*, in relation to those who dissent from its rule of doctrine and government, we see it no where better than in the conduct of Dr WAKE, archbishop of *Canterbury*, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines (*w*).

XXIV.

☞ (*u*) The learned and pious Archbishop WAKE, in a letter to Father COURRAYER, dated from *Croydon House, July* 9. 1724, expresseth himself thus: "I bless God that I was born and have "been bred in an episcopal church, which, I am convinced, has "been the government established in the Christian church from "the very time of the Apostles. But I should be unwilling to "affirm, that *where* the ministry is not episcopal, there is no "*church*, nor *any* true administration of the sacraments. And "very many there are among us who are zealous for episcopa-"cy, yet dare not go so far as to annul the ordinances of God "performed by any other ministry."

☞ (*w*) Archbishop WAKE certainly corresponded with some learned and moderate *Frenchmen* on this subject, particularly

CENT. XVIII.

Various sects in *England.* *Whitefield.*

XXIV. The unbounded liberty which every individual in *England* enjoys of publishing, without restraint, his religious opinions, and of worshipping God in the manner he thinks the most conformable to reason and scripture, naturally produces a variety of sects, and gives rise to an uninterrupted succession of controversies about theological matters. It is scarcely possible for any historian, that has not resided for some time in *England*, and examined with attention, upon the spot, the laws, the privileges, the factions, and opinions of that free and happy people, to give a just and accurate account of these religious sects and controversies. Even the names of the greatest part of these sects have not as yet reached us, and many of those that are come to our knowledge, we know but imperfectly. We are greatly in the dark with respect to the grounds and principles of these controversies, because we are destitute of the sources from whence proper information must be drawn. At present the ministerial labours of GEORGE WHITEFIELD, who has formed a community, which he proposes to render supe-

cularly with DU PIN, the ecclesiastical historian: and no doubt the archbishop, when he assisted COURRAYER in his Defence of the Validity of the *English Ordinations*, by furnishing him with unanswerable proofs drawn from the registers at *Lambeth*, had it in his view to remove certain groundless prejudices, which, while they subsisted amongst Roman Catholics, could not but defeat all projects of peace and union between the English and Gallican churches. The interests of the Protestant religion could not be in safer hands than Archbishop WAKE'S. He who had so ably and so successfully defended Protestantism, as a controversial writer, could not surely form any project of peace and union with a Roman Catholic Church, the terms of which would have reflected on his character as a negociator. ☞ This note has been misunderstood and censured by the acute author of the *Confessional*. This censure gave occasion to the Third *Appendix*, which the reader will find at the end of this volume, and in which the matter contained in this note is fully illustrated, and the conduct of Archbishop WAKE set in its true light.

CENT. XVIII.

rior in sanctity and perfection to all other Christian churches, make a considerable noise in *England*, and are not altogether destitute of success. If there is any consistency in this man's theological system, and he is not to be looked upon as an enthusiast, who follows no rule but the blind impulse of an irregular fancy, his doctrine seems to amount to these two propositions: "That true "religion consists alone in holy affections, and in "a certain inward *feeling*, which it is impossible "to explain; and that Christians ought not to "seek truth by the dictates of reason, or by the "aids of learning, but by laying their minds "open to the direction and influence of Divine "illumination."

The state of the Dutch church.

XXV. The Dutch church is still divided by the controversies that arose from the philosophy of DES CARTES and the theology of COCCEIS; though these controversies be carried on with less bitterness and animosity at present than in former times. It is even to be hoped that these contests will soon be totally extinguished, since it is well known, that the Newtonian philosophy has expelled Cartesianism from almost all the academies and schools of learning in the United Provinces. We have already mentioned the debates that were occasioned by the opinions of ROELL. In the year 1703, FREDERIC VAN LEENHOF was suspected of a propensity towards the system of SPINOZA, and drew upon him a multitude of adversaries, on account of a remarkable book, entitled *Heaven upon Earth;* in which he maintained literally, that it was the duty of Christians to rejoice always, and to suffer no feelings of affliction and sorrow to interrupt their gaiety. The same accusations were brought against an illiterate man, named WILLIAM DEURHOFF, who, in some treatises composed in the Dutch language, represented the Divine Nature under the idea of a certain *force*,

or

or *energy*, that is diffused throughout the whole universe, and acts in every part of the great fabric. The most recent controversies that have made a noise in *Holland*, were those that sprung from the opinions of Mr JAMES SAURIN and Mr PAUL MATY, on two very different subjects. The former, who was minister of the French in the *Hague*, and acquired a shining reputation by his genius and eloquence, fell into an error, which, if it may be called such, was at least an error of a very pardonable kind. For, if we except some inaccurate and unwary expressions, his only deviation from the received opinions consisted in his maintaining that it was sometimes lawful to swerve from truth, and to deceive men by our speech, in order to the attainment of some great and important good [*x*]. This sentiment was not relished, as the most considerable part of the reformed churches adopt the doctrine of AUGUSTIN, "That a lie or a violation of the truth can never "be allowable in itself, or advantageous in the "issue." The conduct of MATY was much more worthy of condemnation; for, in order to explain the mystery of the Trinity, he invented the following unsatisfactory hypothesis: "That "the *Son* and the *Holy Ghost* were two finite "Beings, that had been created by *God*, and at "a certain time were united to the Divine na-"ture [*y*]."

CENT. XVIII.

XXVI.

☞ [*x*] See SAURIN'S *Discours Historiques, Thiologiques, Critiques, et Moraux, sur les evenements les plus memorables du Vieux et du Nouveau Testament*, tom. i. of the folio edition.

☞ [*y*] Dr MOSHEIM, in another of his learned productions, has explained in a more accurate and circumstantial manner the hypothesis of MATY, which amounts to the follow propositions: "*That the Father* is the *pure Deity*; and "that the *Son* and the *Holy Ghost* are *two* other *persons*, in each "of whom there are *two natures*; one divine, which is the "*same* in all the *three persons*, and with respect to which they

CENT. XVIII.

The disputes in *Switzerland* concerning the FORMULA CONSENSUS, or FORM OF AGREEMENT.

XXVI. The particular confession of faith, that we have already had occasion to mention under the denomination of the *Formulary of agreement or concord*, has, since the commencement of this century, produced warm and vehement contests in *Switzerland*, and more especially in the canton of *Bern*. In the year 1718, the magistrates of *Bern* published an order, by which all professors and pastors, particularly those of the university and church of *Lausanne*, who were suspected of entertaining any erroneous opinions, were obliged to declare their assent to this *Formulary*, and to adopt it as the rule of their faith. This injunction was so much the more grievous, as no demand of that kind had been made for some time before this period; and the custom of requiring subscription to this famous confession had been suspended in the case of several who were promoted in the academy, or had entered into the church. Accordingly,

" are *one and the same God*, having the same numerical divine " essence; and the other a *finite* and *dependent* nature, which " is united to the *divine nature* in the same manner in which " the orthodox say, that JESUS CHRIST is *God* and *Man*." See MOSHEMI *Dissertationes ad Historiam Ecclesiasticam pertinentes* (published at *Altona* in the year 1743), vol. ii. p. 498. But principally the original work of Mr MATY, which was published (at the *Hague*) in the year 1729, under the following title: *Lettre d'un Theologien à un autre Theologien sur le Mystere de Trinité.*—The publication of this hypothesis was unnecessary, as it was really destitute even of the merit of novelty, being very little more than a repetition of what Dr THOMAS BURNET, prebendary of *Sarum*, and rector of *West-kington* in *Wiltshire*, had said, about ten years before, upon this mysterious subject, which nothing but presumption can make any man attempt to render intelligible. See a treatise published without his name by Dr BURNET, in the year 1720, under the following title: *The Scripture Trinity intelligibly explained: Or, An Essay towards the Demonstration of a Trinity in Unity from Reason and Scripture, in a Chain of Consequences from certain Principles*, &c. by a Divine of the Church of *England*. See also the same author's *Scripture-Doctrine of the Redemption of the World by Christ, intelligibly explained*, &c.

cordingly, many pastors and candidates for holy orders refused the assent that was demanded by the magistrates, and some of them were punished for this refusal. Hence arose warm contests and heavy complaints, which engaged the King of *Great Britain*, and the States-general of the *United Provinces*, to offer their intercession, in order to terminate these unhappy divisions; and hence the *Formulary* under consideration lost much of its credit and authority.—Nothing memorable happened during this period in the German churches. The Reformed church that was established in the *Palatinate*, and had formerly been in such a flourishing state, suffered greatly from the persecuting spirit and the malignant counsels of the votaries of *Rome*. CENT. XVIII.

XXVII. The Socinians, who are dispersed through the different countries of *Europe*, have never hitherto been able to form a separate congregation, or to celebrate publicly divine worship, in a manner conformable to the institutions of their sect; though it is well known that, in several places, they hold clandestine meetings of a religious kind. The person that made the principal figure among them in this century, was the learned SAMUEL CRELLIUS, who died in an advanced age at *Amsterdam*; he indeed preferred the denomination of *Artemonite* before that of Socinian, and really departed, in many points, from the received doctrines of that sect. Socinians. Arians.

The Arians found a learned and resolute patron in WILLIAM WHISTON, professor of mathematics in the university of *Cambridge*, who defended their doctrine in various productions, and chose rather to resign his chair, than to renounce his opinions. He was followed in these opinions, as is commonly supposed, by Dr SAMUEL CLARKE, a man of great abilities, judgment, and learning, who, in the year 1724, was charged with altering and

CENT. XVIII. modifying the ancient and orthodox doctrine of the Trinity (z). But it must argue a great want of

☞ [z] It is but too evident that few controversies have so little augmented the sum of knowledge, and so much hurt the spirit of charity, as the controversies that have been carried on in the Christian church in relation to the doctrine of the *Trinity*. Mr WHISTON was one of the first divines who revived this controversy in the xviiith century. About the year 1706, he began to entertain some doubts about the *proper* eternity and omniscience of Christ. This led him to review the popular doctrine of the Trinity; and, in order to execute this review with a degree of diligence and circumspection suitable to its importance, he read the New Testament twice over, and also all the ancient genuine monuments of the Christian religion till near the conclusion of the second century. By this inquiry, he was led to think, that, at the incarnation of Christ, the *Logos*, or Eternal Wisdom, supplied the place of the *rational soul*, or πνευμα;—that the eternity of the son of God was not a real *distinct* existence, as of a son properly *co-eternal* with his father by a true eternal generation, but rather a metaphysical existence *in potentiâ*, or in some sublimer manner in the father, as his wisdom or word—that CHRIST's real *creation* or *generation* (for both these terms are used by the earliest writers) took place some time before the creation of the world;—that the council of *Nice* itself established no other eternity of CHRIST;—and, finally, that the Arian doctrine in these points was the original doctrine of CHRIST himself, of his holy Apostles, and of the most primitive Christians. Mr WHISTON was confirmed in these sentiments by reading NOVATIAN's Treatise concerning the Trinity; but more especially by the perusal of the *Apostolical Constitutions*, the antiquity and authenticity of which he endeavoured, with more zeal than precision and prudence, to prove, in the third part of his *Primitive Christianity Revived*.

This learned visionary, and upright man, was a considerable sufferer by his opinions. He was not only removed from his theological and pastoral functions, but also from his mathematical professorship, as if Arianism had extended its baneful influence even to the science of lines, angles, and surfaces. This measure was undoubtedly singular, and it appeared rigid and severe to all those, of both parties, who were dispassionate enough to see things in their true point of light. And, indeed, though we should grant that the good man's mathematics might, by erroneous conclusions, have corrupted his orthodoxy, yet it will still remain extremely difficult to comprehend, how his heterodoxy could hurt his mathematics. It was

not

of equity and candour, to rank this eminent man in the class of Arians, taking that term in its proper

CENT. XVIII.

not therefore consistent, either with clemency or good sense, to turn Mr WHISTON out of his mathematical chair, because he did not believe the explication of the Trinity that is given in the Athanasian creed; and I mention this as an instance of the unfair proceedings of immoderate zeal, which often confounds the plainest distinctions, and deals its punishments without measure or proportion.

Dr SAMUEL CLARKE stepped also aside from the notions commonly received concerning the Trinity; but his modification of this doctrine was not so remote from the popular and orthodox hypothesis, as the sentiment of WHISTON. His method of inquiring into that incomprehensible subject was modest, and, at least, promised fair as a guide to truth. For he did not begin by abstract and metaphysical reasonings in his illustrations of this doctrine, but turned his first researches to the *word and to the testimony*, persuaded that, as the doctrine of the Trinity was a matter of mere revelation, all human explications of it must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that produced the Doctor's famous book, entitled, *The Scripture Doctrine of the Trinity, wherein every Text in the New Testament relating to that Doctrine is distinctly considered, and the Divinity of our blessed Saviour, according to the Scriptures, proved and explained.* The doctrine which this learned divine drew from his researches was comprehended in 55 propositions, which, with the proper illustrations, form the second part of this work. The reader will find them there at full length. We shall only observe here, that Dr CLARKE, if he was careful in searching after the true meaning of those scripture expressions that relate to the divinity of the *Son* and the *Holy Ghost*, was equally circumspect in avoiding the accusation of heterodoxy, as appears by the series of propositions now referred to. There are three great rocks of heresy on which many bold adventurers on this *Antipacifick* ocean have been seen to split violently. These rocks are *Tritheism*, *Sabbellianism*, and *Arianism*. Dr CLARKE got evidently clear of the first, by denying the *self-existence* of the SON and the HOLY GHOST, and by maintaining their *derivation* from, and *subordination to*, *the* FATHER. He laboured hard to avoid the second, by acknowledging the personality and distinct agency of the SON and the HOLY GHOST; and he flattered himself with having escaped from the dangers of the third, by his asserting the *eternity* (for the Doctor believed the possibility of an eternal production which WHISTON could

not

CENT. XVIII. proper and natural signification; for he only maintained what is commonly called the *Arminian*

not digest of the two divine subordinate *persons*. But with all his circumspection, Dr CLARKE did not escape opposition and censure. He was abused and answered, and heresy was subdivided and modified, in order to give him an opprobrious title, even that of *Semi-Arian*. The convocation threatened, and the Doctor calmed by his prudence the apprehensions and fears which his *scripture-doctrine of the Trinity* had excited in that learned and reverend assembly. An authentic account of the proceedings of the two houses of convocation upon this occasion, and of Dr CLARKE's conduct in consequence of the complaints that were made against his book, may be seen in a piece supposed to have been written by the Rev. Mr JOHN LAWRENCE, and published at *London*, in 8vo, in the year 1714, under the following title: *An Apology for* Dr CLARKE, *containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity*. The true copies of all the original papers relating to this affair are published in this apology.

If Dr CLARKE was attacked by authority, he was also combated by argument. The learned Dr WATERLAND was one of his principal adversaries, and stands at the head of a polemical body, composed of eminent divines, such as GASTREL, WELLS, NELSON, MAYO, KNIGHT, and others, who appeared in this controversy. Against these, Dr CLARKE, unawed by their numbers, defended himself with great spirit and perseverance, in several *letters and replies*. This prolonged a controversy, which may often be suspended through the fatigue of the combatants, or the change of the mode in theological researches, but which will probably never be terminated; for nothing affords such an endless subject of debate as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as *persons*, *generation*, *substance*, &c. which, in this controversy, either convey no ideas at all, or false ones. The inconveniences, accordingly, of departing from the divine simplicity of the scripture-language on this subject, and of making a matter of mere revelation an object of human reasoning, were palpable in the writings of both the contending parties. For, if Dr CLARKE was accused of verging towards *Arianism*, by maintaining the derived and *caused* existence of the Son and the Holy Ghost, it seemed no less evident that Dr WATERLAND was verging towards *Tritheism*, by maintaining the *self-existence* and *independence* of these divine persons, and by asserting that the subordination of the SON to the FATHER is only a subordination

nian Subordination, which has been, and is still adopted by some of the greatest men in *England*, and CENT. XVIII.

dination of OFFICE, and not of NATURE. So that if the former Divine was deservedly called a *Semi-Arian*, the latter might, with equal justice, be denominated a *Semi-Tritheist*. The difference between these two learned men lay in this, that Dr CLARKE, after making a faithful collection of the texts in scripture that relate to the Trinity, thought proper to interpret them by the maxims and rules of right reasoning, that are used on other subjects; whereas Dr WATERLAND denied that this method of reasoning was to be admitted in illustrating the doctrine of the Trinity, which was far exalted above the sphere of human reason, and therefore he took the texts of scripture in their direct, literal, and grammatical sense. Dr WATERLAND, however, employed the words *persons*, *subsistence*, &c. as useful for fixing the notion of *distinction*; the words *uncreated*, *eternal*, and *immutable*, for ascertaining the divinity of each *person*; and the words *interior generation* and *procession*, to indicate their *union*. This was departing from his grammatical method, which ought to have led him to this plain conclusion, that the SON and the HOLY GHOST, to whom divine attributes are ascribed in Scripture, and even the denomination of God to the former, possess these attributes in a manner which it is impossible for us to understand in this present state, and the understanding of which is consequently unessential to our salvation and happiness. The Doctor, indeed, apologizes in his *queries* (p. 321.) for the use of these metaphysical terms, by observing, that "they are not designed to enlarge our views, "or to add any thing to our stock of ideas, but to secure the "plain fundamental truth, *That Father, Son, and Holy Ghost, "are all strictly divine, and uncreated; and yet are not three "Gods, but one God.*" It is, however, difficult to comprehend how terms, that neither *enlarge our views*, nor give us *ideas*, can secure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of *sounds*. If a *Chinese* should explain a term of his language which I did not understand, by another term, which he knew beforehand that I understood as little, his conduct would be justly considered as an insult against the rules of conversation and good breeding; and I think it is an equal violation of the equitable principles of candid controversy, to offer, as illustrations, propositions or terms that are as unintelligible and obscure as the thing to be illustrated. The words of the excellent and learned STILLINGFLEET (in the Preface to his *Vindication of the Doctrine of the Trinity*) administer a plain and a wise rule, which, were it observed by divines, would greatly contribute to heal the wounds which both *Truth* and *Charity* have received

CENT. XVIII. and even by some of the most learned bishops of that nation. This doctrine he illustrated with greater care and perspicuity than any before him had done, and taught that the *Father*, *Son*, and *Holy Ghost* are equal in *nature*, and different in *rank*, *authority*, and *subordination* [*a*]. A great number of English writers have endeavoured, in a variety of ways, to invalidate and undermine the doctrine of the Holy Trinity; and it was this consideration that engaged a lady [*b*], eminently distinguished by her orthodoxy and opulence, to leave by her testament a rich legacy as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees. This foundation has subsisted since the year 1720, and promises to posterity an ample collection of learned productions in defence of this branch of the Christian faith.

ceived in this controversy. "Since both sides yield (says he) "that the matter they dispute about is above their reach, the "wisest course they can take is, to assert and defend *what is* "*revealed*, and not to be *peremptory* and quarrelsome about that "which is acknowledged to be above our comprehension; I "mean as to the *manner* how the *three persons* partake of the "*divine nature*."

Those who are desirous of a more minute historical view of the manner in which the Trinitarian Controversy has been carried on during this present century, may consult a pamphlet, entitled, *An Account of all the considerable Books and Pamphlets that have been wrote on either Side in the Controversy concerning the Trinity since the Year* 1712; *in which is also contained, an Account of the Pamphlets written this Last Year, on each Side, by the Dissenters, to the End of the Year* 1719. This pamphlet was published at *London* in the year 1720. The more recent treatises on the subject of the Trinity are sufficiently known.

☞ [*a*] It will appear to those who read the preceding note [*x*], that Dr MOSHEIM has here mistaken the true hypothesis of Dr CLARKE, or, at least, expresseth it imperfectly; for what he says here is rather applicable to the opinion of Dr WATERLAND. Dr CLARKE maintained an equality of perfections between the three Persons; but a *subordination of nature* in point of existence and derivation.

[*b*] Lady MOYER.

APPENDIX

APPENDIX II.

Some Observations, relative to the present State of the Reformed Religion, and the influence of improvements in Philosophy and Science on its propagation and advancement;

Occasioned by some passages in the preface to a book, entitled, *The* CONFESSIONAL.

IN one of the notes (*a*) which I added to those of Dr MOSHEIM, in my translation of his Ecclesiastical History, I observed that *the Reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day;—that the improvements in science, that characterize the last and the present age, seem to render a relapse into Romish superstition morally impossible in these who have been once delivered from its baneful influence:* and that, *if the dawn of science and philosophy towards the end of the sixteenth, and the commencement of the seventeenth centuries, was favourable to the cause of the Reformation, their progress, which has a kind of influence even upon the multitude, must confirm us in the principles that occasioned our separation from the church of* Rome.

[*a*] See volume ii. p. 573. of the quarto edition. This note was occasioned by my mistaking, in a moment of inadvertency, the true sense of the passage to which it relates. This mistake I have corrected in the *octavo* edition, and in the *supplement* to the quarto edition.

This

APPEND. II. This reasoning did not appear conclusive to the ingenious author of the *Confessional*, who has accordingly made some critical reflections upon it in the preface to that work. However, upon an impartial view of these reflections, I find that this author's *excessive* apprehensions of the progress of Popery have had an undue influence on his method of reasoning on this subject. He supposes (*preface*, p. 59. and 60.), that the improvements in science and philosophy, in some Popish countries, have been as considerable as in any reformed country; and afterwards asks, *what intelligence we have from these Popish countries of a proportionable progress of religious reformation? Have we no reason to suspect* (adds he) *that, if an accurate account were to be taken, the balance in point of conversions, in the* most improved *of these countries, would be greatly against the Reformed Religion?*

I cannot see how these observations, or rather conjectures, even were they founded in truth and fact, tend to prove my reasoning inconclusive. I observed, that the progress of science was adapted to confirm *us Protestants* in the belief and profession of the Reformed religion; and I had here in view, as every one may see, those countries in which the Protestant religion is established; and this author answers me by observing, that the progress of the Reformation in some Popish countries is not proportionable to the progress of science and philosophy in these countries. This, surely, is no answer at all; since there are in Popish countries *accidental circumstances* that counteract, in favour of Popery, the influence of those improvements in science, which are in direct opposition to its propagation and advancement; circumstances that I shall consider presently, and which do not exist in Protestant states. This subject is interesting; and I therefore presume,

sume, that some farther thoughts upon it will not be disagreeable to the candid reader. APPEND. II.

The sagacious author of the Confessional cannot, I think, seriously call in question the *natural* tendency of improvements in learning and science to strengthen and confirm the cause of the Reformation. For as the *foundations* of Popery are a *blind submission* to an usurped authority over the understandings and consciences of men, and an *implicit credulity* that adopts, without examination, the miracles and visions that derive their existence from the crazy brains of fanatics, or the lucrative artifice of impostors, so it is unquestionably evident, that the progress of sound philosophy, and the spirit of free inquiry it produces, strikes directly at these foundations. I say the progress of *sound philosophy*, that the most inattentive reader may not be tempted to imagine (as the author of the Confessional has been informed (preface, p. 60.), that *improvements in philosophy have made many sceptics in all churches, reformed and unreformed.* For I am persuaded, that as *true* Christianity can never lead to *superstition*, so *true* philosophy will never be a guide to infidelity and scepticism. We must not be deceived with the name of philosophers, which some poets and wits have assumed in our days, particularly upon the continent, and which many lavish upon certain subtle refiners in dialectics, who bear a much greater resemblance of over-weening sophists, than of real sages. We must not be so far lost to all power of distinguishing, as to confound, in one common mass, the philosophy of a *Bacon*, a *Newton*, a *Boyle*, and a *Niewentyt*, with the incoherent views and rhetorical rants of a *Bolingbroke*, or the flimsy sophistry of a *Voltaire*. And though candour must acknowledge, that some men of true learning have been so unhappy as to fall into infidelity, and charity must weep to see a HUME and a D'ALEMBERT joining

APPEND. II.

joining a set of men that are unworthy of their society, and covering a dark and uncomfortable system with the lustre of their superior talents, yet equity itself may safely affirm, that neither their science nor their genius are the causes of their scepticism.

But if the progress of science and free inquiry have a natural tendency to destroy the foundations of Popery, how comes it to pass that, in Popish countries, the progress of the Reformation bears no proportion to the progress of science? and how can we account for the ground which Popery (if the apprehensions of the author of the Confessional are well founded) gains even in *England?*

Before I answer the first of these questions, it may be proper to consider the matter of fact, and to examine, for a moment, the state of science and philosophy in Popish countries; this examination, if I am not mistaken, will confirm the theory I have laid down with respect to the influence of philosophical improvement upon true religion. Let us then turn our view first to one of the most considerable countries in *Europe*, I mean *Germany;* and here we shall be struck with this undoubted fact, that it is in the Protestant part of this vast region only, that the improvements of science and philosophy appear, while the barbarism of the fifteenth century reigns, as yet, in those districts of the empire that profess the Romish religion. The celebrated M. D'ALEMBERT, in his treatise, entitled, *De l'abus de la Critique en matiere de Religion*, makes the following remarkable observation on this head: "We must acknowledge, *though with sorrow*, the present superiority of the Protestant universities in *Germany* over those of the Romish persuasion. This superiority is so striking, that foreigners who travel through the empire, and pass from a Romish academy to a Protestant university, even

"even in the same neighbourhood, are induced APPEND. II.
"to think that they have rode, in an hour, four
"hundred leagues, or lived, in that short space
"of time, four hundred years; that they have
"passed from *Salamanca* to *Cambridge*, or from
"the times of SCOTUS to those of NEWTON."
"Will it be believed (says the same *author*), in
"succeeding ages, that, in the year 1750, a book
"was published in one of the principal cities of
"*Europe (Vienna)* with the following title: *Syste-*
"*ma Aristotelicum de formis substantialibus et acci-*
"*dentibus absolutis*, i. e. *The Aristotelian System*
"*concerning substantial forms and absolute acci-*
"*dents?* Will it not rather be supposed, that this
"date is an error of the press, and that 1550 is the
"true reading?" See D'ALEMBERT's *Melanges de Literature, d'Histoire & de Philosophie*, vol. iv. p. 376.—This fact seems evidently to shew the connexion that there is between improvements in science, and the free spirit of the reformed religion. The state of letters and philosophy in *Italy* and *Spain*, where canon-law, monkish literature, and scholastic metaphysics, have reigned during such a long course of ages, exhibits the same gloomy spectacle. Some rays of philosophical light are now breaking through the cloud in *Italy*; BOSCOVICH, and some geniuses of the same stamp, have dared to hold up the lamp of science, without feeling the rigour of the Inquisition, or meeting with the fate of GALILEI. If this dawning revolution be brought to any degree of perfection, it may, in due time, produce effects that at present we have little hopes of.

France, indeed, seems to be the country which the author of the *Confessional* has principally in view, when he speaks of a considerable progress in philosophy in Popish states that has not been attended with a proportionable influence on the reformation of religion. He even imagines, that *if an account*

APPEND. II. *were to be taken, the balance, in point of conversions, in this most improved of the Popish countries, would be greatly against the Reformed religion.* The reader will perceive, that I might grant this, without giving up any thing that I maintained in the note which this judicious author censures. I shall, however, examine this notion, that we may see whether it is to be adopted without restriction; and perhaps it may appear, that the improvements in philosophy have had more influence on the spirit of religion in *France* than this author is willing to allow.

And here I observe, in the *first place*, that it is no easy matter, either for him or for me to calculate the number of conversions that are made, on both sides, by priests armed with the secular power, and Protestant ministers discouraged by the frowns of government, and the terrors of persecution. If we judge of this matter by the external face of things, the calculation may, indeed, be favourable to his hypothesis, since the *apostate Protestant* comes forth to view, and is publicly enrolled in the registers of the church, while the *converted Papist* is obliged to conceal his profession, and to approach the truth, like *Nicodemus, secretly and by night.* This evident diversity of circumstances, in the respective proselytes, shews that we are not to form our judgement by external appearances, and renders it but equitable to presume, that the progress of knowledge may have produced many examples of the progress of reformation, which do not strike the eye of the public. It is not, in effect, to be presumed, that if either a *toleration*, or even an indulgent connivance, were granted to French Protestants, many would appear friends of the Reformation, who, at present, have not sufficient strength of mind to become martyrs, or confessors, in its cause. History informs us of the rapid progress the Reformation made in *France*

France in former times, when a legal toleration was granted to its friends. When this toleration was withdrawn, an immense number of Protestants abandoned their country, their relations, and their fortunes, for the sake of their religion. But when that abominable system of tyranny was set up, which would neither permit the Protestants to profess their religion at home, nor to seek for the enjoyment of religious liberty abroad; and when they were thus reduced to the sad alternative of dissimulation or martyrdom, the courage of many failed, though their persuasion remained the same. In the South of *France* many continued, and still continue, their profession, even in the face of those booted apostles, who are sent, from time to time, to dragoon them into Popery. In other places (particularly in the metropolis, where the empire of the mode, the allurements of court-favour, the dread of persecution, unite their influence in favour of Popery,) the public profession of Protestanism lies under heavy discouragements, and would require a zeal that rises to heroism,—a thing too rare in modern times! In a word, a religion, like Popery, which forms the main spring in the political machine, which is doubly armed with allurements and terrors, must damp the fortitude of the feeble friend to truth, and attract the *external* respect even of libertines, freethinkers, and sceptics.

But, in the *second place*, if it should be alleged, that men eminent for learning and genius have adhered *seriously* to the profession of Popery, the fact cannot be denied. But what does it prove? It proves only that, in such persons, there are circumstances that counteract the natural influence of learning and science. It cannot be expected that the influence of learning and philosophy will always obtain a complete victory over the attachment to a superstitious church, that is riveted by the early

APPEND. II.

early prejudices of education, by impressions formed by the examples of respectable personages who have professed and defended the doctrine of that church, by an habit of veneration for authority, and by numberless associations of ideas, whose combined influence gives a wonderful bias to the mind, and renders the impartial pursuit of truth extremely difficult. Thus knowledge is acquired with an express design to strengthen previous impressions and prejudices. Thus many make considerable improvements in science, who have never once *ventured* to review their *religious* principles, or to examine the authority on which they have been taken up.

Others observe egregious abuses in the Romish church, and are satisfied with rejecting them in secret, without thinking them sufficient to justify a separation. This class is extremely numerous; and it cannot be said that the improvements in science have had no effect upon their religious sentiments. They are neither thorough *Papists* nor entire *Protestants*; but they are manifestly verging towards the Reformation.

Nearly allied to this class is another set of men, whose case is singular and worthy of attention. Even in the bosom of the Romish church, they have tolerably just notions of the sublime simplicity and genuine beauty of the Christian religion; but either from false reasonings upon human nature, or an observation of the powerful impressions that authority makes upon the credulity, and a pompous ritual upon the senses of the multitude, imagine that Chistianity, in its native form, is too pure and elevated for vulgar souls, and therefore countenance and maintain the absurdities of Popery, from a notion of their utility. Those who conversed intimately with the sublime FENELON, Archbishop of *Cambray*, have declared, that such was the nature of his sentiments

sentiments with respect to the public religion of his country. APPEND. II.

To all this I may add, that a notion of the necessity of a *visible universal church*, and of a visible centre or bond of union, has led many to adhere to the Papacy (considered in this light), who look upon some of the principal and fundamental doctrines of the Romish church to be erroneous and extravagant. Such is the case of the learned and worthy Dr. COURRAYER, whose upright fortitude in declaring his sentiments obliged him to seek an asylum in *England*; and who, notwithstanding his persuasion of the absurdities which abound in the church of *Rome*, has never totally separated himself from its communion. And such is known to be the case with many men of learning and piety in that church.

Thus it happens, that particular and accidental circumstances counteract, in favour of Popery, the natural effects of improvements in learning and philosophy, which have their full and proper influence in Protestant countries, where any thing that resembles these circumstances is directly in favour of the Reformed religion.

But I beg that it may be attentively observed, in the *third place*, that notwithstanding all these particular and accidental obstacles to the progress of the Reformation among men of knowledge and letters, the spirit of the Reformation has, in fact, gained more ground than the ingenious author of the *Confessional* seems to imagine. I think it must be allowed, that every branch of superstition that is retrenched from Popery, and every portion of authority that is taken from its pontiff, is a real gain to the cause of the Reformation; and though it does not render that cause absolutely triumphant, yet prepares the way for its progress and advancement. Now (in this point of view), I am persuaded it will appear that, for

APPEND. II. twenty or thirty years past, the Reformation, or at least its spirit, has rather gained than lost ground in Roman Catholic states. In several countries, and more particularly in *France*, many of the gross abuses of Popery have been corrected. We have seen the saintly *Legend*, in many places, deprived of its fairest honours. We have seen a mortal blow given in *France* to the absolute power of the Pope. What is still more surprising, we have seen, even in *Spain* and *Portugal*, strong lines of a spirit of opposition to the pretended infallible Ruler of the Church. We have seen the very Order that has been always considered as the chief support of the Papacy, the Order of the Jesuits, the fundamental characteristic of whose *institute* is an inviolable obligation to extend, beyond all limits, the despotic authority of the Roman pontiffs; we have seen, I say, that Order suppressed, banished, covered with deserved infamy, in three powerful kingdoms [*b*]; and we see, at this moment, their credit declining in other Roman-Catholic states We see, in several Popish countries, and more especially in *France*, the Holy Scriptures more generally in the hands of the people than in former times. We have seen the senate of *Venice*, not many months ago, suppressing, by an express edict [*c*], the officers of the Inquisition in all the small towns, reducing their power to a shadow in the larger cities, extending the Liberty of the Press; and all this in a steady opposition to the repeated remonstrances of the court of *Rome*. These, and many other facts that might be collected here, facts of a recent date, shew that the essential spirit of Popery, which is a spirit of unlimited despotism in the pretended head of the Church, and a spirit of blind

[*b*] *France*, *Spain*, and *Portugal*.

[*c*] This edict was issued out in the month of *February* 1767.

submission

submission and superstition in its members, is rather losing than gaining ground, even in those countries that still profess the religion of *Rome*.

If this be the case, it would seem, indeed, very strange, that Popery, which is losing ground at home, should be gaining it abroad, and acquiring new strength, as some imagine, even in Protestant countries. This, at first sight, must appear a paradox of the most enormous size; and it is to be hoped that it will continue to appear such, upon the closest examination.—While the spirit and vigour of Popery are actually declining on the continent, I would fondly hope, that the apprehensions of some worthy persons, with respect to its progress in *England*, are without foundation. To account for the growth of Popery in an age of light, would be incumbent upon me, if the *fact* were true. Until this fact be *proved*, I may be excused from undertaking such a task. The famous story of the *golden tooth*, that employed the laborious researches of physicians, chymists, and philosophers, stands upon record, as a warning to those who are over-hasty to account for a thing which has no existence. My distance from *England*, during many years past, renders me, indeed, less capable of judging concerning the state of Popery, than those who are upon the spot. I shall therefore confine myself to a few reflections upon this interesting subject.

When it is said that Popery gains ground in *England*, one of the two following things must be meant by this expression: either that the spirit of the established and other reformed churches is leaning that way; or that a number of individuals are made proselytes, by the seduction of Popish emissaries, to the Romish communion. With respect to the established church, I think that a candid and accurate observer must vindicate it from the charge of a spirit of approximation to

APPEND. II.

Rome. We do not live in the days of a *Laud;* nor do his successors seem to have imbibed his spirit. I don't hear that the claims of church-power are carried high in the present times, or that a spirit of intolerance characterizes the Episcopal hierarchy. And though it were to be wished, that the case of Subscription were to be made easier to good and learned men, whose scruples deserve indulgence, and were better accommodated to what is known to be the reigning theology among the Espicopal clergy, yet it is straining matters too far, to allege the demand of Subscription as a proof that the established church is verging towards Popery. As to the Protestant dissenting churches in *England* and *Ireland*, they stand so avowedly clear of all imputations of this nature, that it is utterly unnecessary to vindicate them on this head. If any thing of this kind is to be apprehended from any quarter within the pale of the Reformation, it is from the quarter of *Fanaticism*, which, by discrediting free inquiry, crying down human learning, and encouraging those pretended *illuminations* and *impulses* which give *imagination* an undue ascendant in religion, lays weak minds open to the seductions of a church, which has always made its conquests by wild visions and false miracles, addressed to the passions and fancies of men. Cry down reason, preach up implicit faith, extinguish the lamp of free inquiry, make inward *experience* the test of truth; and then the main barriers against Popery will be removed. Persons who follow this METHOD possibly *may* continue Protestants; but there is no security against their becoming Papists, if the occasion is presented. Were they placed in a scene where artful priests and enthusiastic monks could play their engines of conversion, their Protestant faith would be very likely to fail.

If

If by the supposed growth of Popery be meant, the success of the Romish emissaries in making proselytes to their communion, here again the question turns upon a matter of fact, upon which I cannot venture to pronounce. There is no doubt but the Romish hierarchy carries on its operations under the shade of an indulgent connivance; and it is to be feared that its members are *wiser*, i. e. more artful and zealous, *in their generation, than the children of light*. The establishment of the Protestant religion inspires, it is to be feared, an indolent security into the hearts of its friends. Ease and negligence are the fruits of prosperity; and this maxim extends even to religion. It is not unusual to see a victorious general sleep upon his laurels, and thus give advantage to an enemy, whom adversity renders vigilant. All good and true Protestants will heartily wish that this were otherwise. They will be sincerely afflicted at any decline that may happen in the zeal and vigilance that ought ever to be employed against Popery and Popish emissaries, since they can never cease to consider Popery as a system of wretched superstition and political despotism, and must particularly look upon Popery in the British isles as pregnant with the principles of disaffection and rebellion, and as at invariable enmity with our religious liberty and our happy civil constitution. But still there is reason to hope, that Popery makes very little progress, notwithstanding the apprehensions that have been entertained on this subject. The insidious publications of a TAAFE and a PHILIPS, who abuse the terms of charity, philanthropy, and humanity, in their flimsy apologies for a church whose *tender mercies* are known to be *cruel*, have alarmed many well-meaning persons. But it is much more wise, as well as noble, to be vigilant and steady against the enemy, than to take the alarm at the smallest

APPEND. II.

smallest of his motions, and to fall into a panic, as if we were conscious of our weakness. Be that as it will, I return to my first principle, and am still persuaded, that the Protestant church, and *its prevailing spirit*, are, at this present time, as averse to Popery, as they were at any period since the Reformation, and that the thriving state of learning and philosophy is adapted to confirm them in this well-founded aversion. Should it even be granted, that proselytes to Popery have been made among the *ignorant* and unwary, by the emissaries of *Rome*, this would by no means invalidate what I here maintain; though it may justly be considered as a powerful incentive to the zeal and vigilance of rulers temporal and spiritual, of the pastors and people of the reformed churches, against the encroachments of *Rome*.

The author of the *Confessional* complains, and perhaps justly, of the bold and public appearance which Popery has of late made in *England*. "The "Papists, *says he*, strengthened and animated by "an influx of *Jesuits*, expelled even from "Popish countries, for crimes and practices of "the worst complexion, open public mass-houses, "and affront the laws of this Protestant king- "dom in other respects, not without insulting "some of those who endeavour to check their "insolence.—And we are told, with the utmost "coolness and composure, that—*Popish Bishops* "go about here, and exercise every part of their "function, *without offence, and without observa-* "*tion.*" This is, indeed, a circumstance that the friends of reformation and religious liberty cannot behold without offence; I say, the friends of religious liberty; because the maintenance of all liberty both civil and religious, depends on circumscribing Popery within proper bounds; since Popery is not a system of *innocent* speculative opinions, but a yoke of despotism, an enormous mixture

mixture of princely and priestly tyranny, designed to enslave the consciences of mankind, and to destroy their most sacred and invaluable rights. But, at the same time, I don't think we can, from this public appearance of Popery, rationally conclude that it gains ground, much less (as the author of the *Confessional* suggests), *that the two hierarchies* (*i. e.* the Episcopal and the Popish) *are growing daily more and more into a resemblance of each other.* The natural reason of this bold appearance of Popery is the spirit of toleration, that has been carried to a great height, and has rendered the execution of the laws against Papists, in the time past, less rigorous and severe.

How it may be proper to act with regard to the growing insolence of Popery, is a matter that must be left to the wisdom and clemency of government. Rigour against any thing that bears the name of a *Religion*, gives pain to a candid and generous mind; and it is certainly more eligible to extend *too far*, than to circumscribe too narrowly, the bounds of forbearance, and indulgent charity.

If the dangerous tendency of Popery, considered as a pernicious system of policy, should be pleaded as a sufficient reason to except it from the indulgence due to *merely speculative* systems of theology;—if the voice of history should be appealed to, as declaring the assassinations, rebellions, conspiracies, the horrid scenes of carnage and desolation, that Popery has produced—if standing principles and maxims of the Roman church should be quoted, which authorise these enormities;—if it should be alleged, finally, that Popery is much more malignant and dangerous in *Great Britain* than in any other Protestant country;—I acknowledge that all these pleas against Popery are well founded, and plead for modifications to the connivance which the clemency

APPEND. II. mency of government may think proper to grant to that unfriendly system of religion. All I wish is, that mercy and humanity may ever accompany the execution of justice; and that nothing like *merely religious* persecution may stain the British annals. And all I maintain with respect to the chief point under consideration is, that the public appearance of Popery, which is justly complained of, is no *certain* proof of its growth, but rather shews its indiscretion than its strength, and the declining vigour of *our* zeal than the growing influence of *its* maxims.

APPENDIX

APPENDIX III.

A circumstantial and exact Account of the Correspondence that was carried on in the year 1717 *and* 1718, *between Dr* WILLIAM WAKE, *Archbishop of* Canterbury, *and certain Doctors of the* Sorbonne *at* Paris, *relative to a Project of Union between the* English *and* Gallican *Churches.*

———Magis amica veritas.

APPEND. III.

WHEN the famous BOSSUET, Bishop of *Meaux*, laid an insidious snare for unthinking Protestants, in his artful *Exposition of the Doctrine of the Church of* Rome, the pious and learned Dr WAKE unmasked this deceiver; and the writings he published on this occasion gave him a distinguished rank among the victorious champions of the Protestant cause. Should any person, who had perused these writings, be informed, that this *pretended Champion of the Protestant religion had set on foot a project for union with a Popish church, and that with concessions in favour of the grossest superstition and idolatry* [d], he would be apt to stare; at least, he would require the strongest possible evidence for a fact, in all appearance, so contradictory and unaccountable. This accusation has, nevertheless, been brought against the eminent Prelate, by the ingenious and intrepid author of the *Confessional;* and it is founded upon an extraordinary passage in Dr Mo-

[d] See the *Confessional*, 2d edition, *Pref.* p. lxxvi.

SHEIM'S

APPEND. III.

SHEIM's Ecclesiastical History; where we are told, that Dr WAKE *formed a project of peace and union between the* English *and* Gallican *churches, founded upon this condition, that each of the communities should retain the greatest part of their respective and peculiar doctrines* [*e*]. This passage, though

[*e*] See the *English* Translation of MOSHEIM's History, Vol. II. p. 576. Dr MOSHEIM had certainly a very imperfect idea of this correspondence; and he seems to have been misled by the account of it, which KIORNINGIUS has given in his Dissertation *De Consecrationibus Episcoporum Anglorum*, published at *Helmstadt* in 1739; which account, notwithstanding the means of information its author seemed to have by his journey to *England*, and his conversations with Dr COURRAYER, is full of mistakes. Thus KIORNINGIUS tells us, that Dr WAKE submitted to the judgement of the Romish doctors, his correspondents, the conditions of peace between the two churches, which *he* had drawn up;—that he sent a learned man (Dr WILKINS, his chaplain) to *Paris*, to forward and complete, if possible, the projected union;—that in a certain assembly, held at *Paris*, the difficulties of promoting this union without the Pope's concurrence were insisted upon by some men of high rank, who seemed inclined to the union, and that these difficulties put an end to the conferences;—that, however, two *French* divines (whom he supposes to be DU PIN and GIRARDIN) were sent to *England* to propose new terms. It now happens unluckily for Mr KIORNINGIUS's reputation as an historian, that not one syllable of all this is true, as will appear sufficiently to the reader, who peruses with attention the account, and the pieces, which I here lay before the public.—But one of the most egregious errors in the account given by KIORNINGIUS, is at page 61 of his Dissertation, where he says, that Archbishop WAKE was so much elated with the prospect of success in the scheme of an accommodation, that he acquainted the divines of *Geneva* with it in 1719, and plainly intimated to them, that he thought it an easier thing than reconciling the Protestants with each other.—Let us now see where KIORNINGIUS received this information.—Why, truly, it was from a letter of Dr WAKE to Professor TURRETIN of *Geneva*, in which there is not one syllable relative to a scheme of union between the *English* and *Gallican* churches; and yet KIORNINGIUS quotes a passage in this letter as the only authority he has for this affirmation. The case was thus: Dr WAKE, in the former part of his letter to TURRETIN, speaks of the sufferings of the *Hungarian* and *Piedmontese* churches,

though it is, perhaps, too uncharitably interpreted by the author already mentioned, would furnish, without doubt, just matter of censure, were it founded in truth. I was both surprised and perplexed while I was translating it. I could not procure immediately proper information with respect to the fact, nor could I examine MOSHEIM's proofs of this strange assertion, because he alleged none. Destitute of materials, either to invalidate or confirm the fact, I made a slight mention, in a short note, of a correspondence which had been carried on between Archbishop WAKE and Dr DU PIN, with the particulars of which I was not acquainted; and, in this my ignorance, only made a general observation, drawn from Dr WAKE's known zeal for the Protestant religion, which was designed, not to confirm that assertion, but rather to insinuate my disbelief of it. It never could come into my head, that the interests of

churches, which he had successfully endeavoured to alleviate, by engaging GEORGE I. to intercede in their behalf; and then proceeds to express his desire of healing the differences that disturbed the union of the Protestant churches abroad. *Interim* (says he) *dum hæc (i. e.* the endeavours to relieve the *Hungarian* and *Piedmontese* churches) *feliciter peraguntur, ignoscite, Fratres Dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi nobis commodi inceptum vobis proponam; unionem nimirùm,* &c. Professor TURRETIN, in his work entitled, *Nubes Testium*, printed only the latter part of Dr WAKE's letter, beginning with the words, *Interim dum hæc feliciter, uti spero, peraguntur;* and KIORNINGIUS, not having seen the preceding part of this letter, which relates to the *Hungarian* and *Piedmontese* churches, and with which these words are connected, took it into his head that these words were relative to the scheme of union between the *English* and *Gallican* churches. Nor did he only take this into his head by way of conjecture, but he affirms, very sturdily and positively, that the words have this signification: *Hæc verba* (says he) *tangunt pacis cum Gallis instaurandæ negotium, quod ex temporum rationibus manifestum est.* To shew him, however, that he is grossly mistaken, I have published, among the annexed pieces (No. XX.) the *whole* Letter of Archbishop WAKE to TURRETIN.

APPEND. III.

of the Protestant religion would have been safe in Archbishop WAKE's hands, had I given the smallest degree of credit to Dr MOSHEIM's assertion, or even suspected that that eminent prelate was inclined to form a union between the *English and Gallican churches, founded on this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines.*

If the author of the *Confessional* had given a little more attention to this, he could not have represented me, as confirming the fact alleged by MOSHEIM, much less as giving it, what he is pleased to call the *sanction* of my approbation. I did not confirm the fact; for I only said there was a correspondence on the subject, without speaking a syllable of the unpleasing *condition* that forms the charge againſt Dr WAKE. I shall not enter here into a debate about the grammatical import of my expressions; as I have something more interesting to present to the reader, who is curious of information about Archbishop WAKE's *real* conduct in relation to the correspondence already mentioned. I have been favoured with authentic copies of the letters which passed in this correspondence, which are now in the hands of Mr BEAUVOUR of *Canterbury*, the worthy son of the clergyman who was chaplain to Lord *Stair* in the year 1717, and also with others, from the valuable collection of manuscripts left by Dr WAKE to the library of *Christ's Church College* in *Oxford*. It is from these letters that I have drawn the following account, at the end of which copies of them are printed, to serve as proofs of the truth of this relation, which I publish with a disinterested regard to truth. This impartiality may be, in some measure, expected from my situation in life, which has placed me at a distance from the scenes of religious and ecclesiastical contention in *England*, and cut me off from those personal connexions,

connexions, that nourish the prejudices of a party spirit, more than many are aware of; but it would be still more expected from my principles, were they known. APPEND. III.

From this narrative, confirmed by authentic papers, it will appear with the utmost evidence:

1st, That Archbishop WAKE was not the *first mover* in this correspondence, nor the person that *formed the project of union* between the *English* and *Gallican* churches.

2dly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of *England*, in order to promote this union.

3dly, That any desires of union with the church of *Rome*, expressed in the archbishop's letters, proceeded from the hopes (well founded, or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines would fall to the ground, if they could once be deprived of their great support, the Papal authority;—the destruction of which authority was the very basis of this correspondence.

It will further appear that Dr WAKE considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in points of doctrine, in which a perfect uniformity is not to be expected. This is undoubtedly a wise principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid reader is left to judge from the following relation:

In the month of *November*, 1717, Archbishop WAKE wrote a letter to Mr BEAUVOIR, chaplain

APPEND. III.

to the Earl of *Stair*, then ambassador at *Paris*, in which his Grace acknowledges the receipt of several obliging letters from Mr BEAUVOIR. This is manifestly the first letter which the prelate wrote to that gentleman, and the whole contents of it are matters of a literary nature (*f*). In

(*f*) The perusal of this letter (which the reader will find among the pieces here subjoined, No. I.) is sufficient to remove the suspicions of the author of the *Confessional*, who seems inclined to believe, that Archbishop WAKE was the *first mover* in the project of uniting the *English* and *Gallican* churches. This author having mentioned Mr BEAUVOIR's letter, in which DU PIN's desire of this union is communicated to the Archbishop, asks the following question: *Can any man be certain that* BEAUVOIR *mentioned this merely out of his own head, and without some previous occasion given, in the Archbishop's letter to him, for such a conversation with the Sorbonne doctors* * ? I answer to this question, that everyone who reads the Archbishop's letter of the 28th of *November*, to which this letter of Mr BEAUVOIR's is an answer, may be *very certain* that Dr WAKE's letter did not give Mr BEAUVOIR the *least* occasion for *such a conversation*, but relates entirely to the Benedictine edition of *St* CHRYSOSTOM, MARTENE's *Thesaurus Anecdotorum*, and MORERI's Dictionary. *But*, says our author, *there is an* &c. *in this copy of Mr* BEAUVOIR's *letter, very suspiciously placed, as if to cover something improper to be disclosed* †. But really if any thing was covered here, it was covered from the Archbishop as well as from the public, since the very same *&c.* that we see in the printed copy of Mr BEAUVOIR's letter stands in the original. Besides, I would be glad to know, what there is in the placing of this *&c.* that can give rise to suspicion? The passage of BEAUVOIR's letter runs thus: *They* (the Sorbonne doctors) *talked as if the whole kingdom was to appeal to the future General council*, &c. *They wished for an union with the church of* England, *as the most effectual means to unite all the Western Churches.* It is palpably evident, that the *&c.* here has not the least relation to the union in question, and gives no sort of reason to *suspect* any thing but the spirit of discontentment, which the insolent proceedings of the Court of *Rome* had excited among the *French* divines.

* See the 2d edition of the *Confessional*, Pref. p. lxxviii. Note *W*.

† The other reflections that the author has there made upon the correspondence between Archbishop WAKE and the doctors of the Sorbonne, are examined in the following note.

answer

answer to this letter, Mr BEAUVOIR, in one dated the 11th of *December*, 1717, O. S. gives the Archbishop the information he desired, about the method of subscribing to a new edition of *St Chrysostom*, which was at that time in the press at *Paris*, and then mentions his having dined with DU PIN, and three other doctors of the *Sorbonne*, who talked as if the whole kingdom of *France* was to appeal (in the affair of the Bull *Unigenitus*) to a future general council, and who *wished for an union with the church of* England, *as the most effectual means to unite all the western churches.* Mr BEAUVOIR adds, that Dr DU PIN had desired him to give his duty to the Archbishop (*g*). Here we see the first hint, the very first overture that was made relative to a project of union between the *English* and *Gallican* churches; and this hint comes *originally* from the doctors of the *Sorbonne*, and is not at all occasioned by any thing contained in preceding letters from Archbishop WAKE to Mr BEAUVOIR, since the one only letter, which Mr BEAUVOIR had hitherto received from that eminent prelate, was entirely taken up in inquiries about some new editions of books that were then publishing at *Paris*.

Upon this the archbishop wrote a letter to Mr BEAUVOIR, in which he makes honourable mention of DU PIN as an author of merit; and expresses his desire of serving him, with that benevolent politeness which reigns in our learned prelate's letters, and seems to have been a striking line in his amiable character (*b*). Dr DU PIN

(*g*) See the *Letters* subjoined, No. II.

(*b*) This *handsome mention* of Dr DU PIN, made by the archbishop, gives new subject of suspicion to the author of the *Confessional*. He had learned the fact from the article WAKE, in the *Biographia Britannica; but*, says he, *we are left to guess what this handsome mention was;—had the biographer given us this letter,*

 together

APPEND. III. PIN improved this favourable occasion of writing to the Archbishop a letter of thanks, dated *January*

together with that of November 27, *they might* PROBABLY (it would have been more accurate to have said POSSIBLY) *have discovered what the biographer did not want we should know, namely, the share Dr* WAKE *had in* FORMING *the project of an union between the two churches**. This is guessing with a witness;—and it is hard to imagine how the boldest calculator of probabilities could conclude from Dr WAKE'S *handsome mention of* Dr DU PIN, that the former had a *share*, of any kind, in *forming* the project of union now under consideration. For the ingenious guesser happens to be quite mistaken in his conjecture; and I hope to convince him of this, by satisfying his desire. He desires the letter of the 27th (or rather the 28th) of *November*; I have referred to it in the preceding note, and he may read it at the end of this account †. He desires the letter in which *handsome mention* is made of DU PIN; and I can assure him, that in that letter there is not a single syllable relative to an union. The passage that regards Dr DU PIN is as follows: *I am much obliged to you* (says Dr WAKE, in his letter to Mr BEAUVOIR, dated *January* 2. 1717-18) *for making my name known to Dr* DU PIN. *He is a gentleman by whose labours I have profited these many years. And I do really admire how it is possible for one man to publish so much, and yet so correctly, as he has generally done. I desire my respects to him; and that if there be any thing here whereby I may be serviceable to him, he will freely command me.* Such was the archbishop's handsome mention of DU PIN; and it evidently shews that, till then, there never had been any communication between them. Yet these are all the proofs which the author of the Confessional gives of the *probability* that the archbishop was the *first mover* in this affair.

But *his Grace accepted the party, a formal treaty commences, and is carried on in a correspondence of some length*, &c. says the author of the *Confessional*. And I would candidly ask that author, upon what principles of Christianity, reason, or charity, Dr WAKE could have refused to hear the proposals, terms, and sentiments, of the *Sorbonne* doctors, who discovered an inclination to unite with his church? The author of the Confessional says elsewhere, *that it was, at the best, officious and presumptuous in Dr* WAKE *to enter into a negociation of this nature, without authority from the church or the government* ‡. But the truth is, that he entered into no *negociation* or *treaty* on this head; he considered the letters that were written on both sides

* Confessional, 2d edit. Pref. p. lxxviii.
† No. I. ‡ Id. ib. p. lxxxv.

as

nuary 31. (*February* 11.), 1717-18; in which towards the conclusion, he intimates his desire of an APPEND. III.

as a personal correspondence between individuals, which could not commence a *negociation*, until they had received the *proper powers* from their respective sovereigns.—And I do think the archbishop was greatly in the right to enter into this correspondence, as it seemed very likely, in the *then* circumstances of the *Gallican* church, to serve the Protestant interest, and the cause of reformation. If, indeed, in the course of this correspondence, Dr WAKE had discovered any thing like what MOSHEIM imputes to him, even a disposition towards an union, *founded upon the condition that each of the two churches should retain the greatest part of their respective and peculiar doctrines*, I should think his conduct liable to censure. But no such thing appears in the archbishop's letters, which I have subjoined to this account, that the candid examiner may receive full satisfaction in this affair. MOSHEIM's mistake is palpable, and the author of the *Confessional* seems certainly to have been too hasty in adopting it. He alleges, that the archbishop might have maintained the justice and orthodoxy of every individual article of the church of *England*, and yet *give up some of them for the sake of peace* *. But the archbishop expressly declares, in his letters, that he would give up none of them, and that, though he was a friend to peace, he was still a greater friend to truth. The author's reflection, that without some *concessions* on the part of the archbishop, the treaty could not have gone a step farther, may be questioned in theory; for treaties are often carried on for a long time without concessions on both sides, or perhaps on either; and the archbishop might hope, that DU PIN, who had yielded several things, would still yield more; but this reflection is overturned by the plain fact. Besides, I repeat what I have already insinuated, that this *correspondence* does not deserve the name of a *treaty* †. Proposals were made only on DU PIN's side; and these proposals were positively rejected by the archbishop, in his letters to Mr BEAUVOIR. Nor did he propose any thing in return to either of the *Sorbonne* doctors, but that they should entirely renounce the authority of the Pope, hoping, though perhaps too fancifully, that when this was done, the two churches might come to an agreement about other matters, as far as was necessary. But the author of the *Confessional* supposes, that the archbishop must have made some concessions; because the letters on both sides were sent to *Rome*, and received there *as*

* Id. ib. p. lxxix.

† See below, note [*y*], and the letters subjoined, No. XI.

APPEND. III.

an union between the *English* and *Gallican* churches, and observes, that the difference, in most points, between them was not so great as to render a reconciliation impracticable; and that it was his earnest wish, that all Christians were united in one sheepfold. His words are: *Unum addam cum bona venia tua, me vehementer optare, ut unionis inter Ecclesias Anglicanum et Gallicanum ineundæ via aliqua inveniri posset: non ita sumus ab invicem in plerisque dissiti, ut non possimus mutuo reconciliari. Atque utinam Christiani omnes essent unum ovile.* The Archbishop wrote an answer to this letter, dated *February* 13-24, 1717-18, in which he asserts, at large, the purity of the church of *England*, in

so many trophies gained from the enemies of the church. This supposition, however, is somewhat hasty. Could nothing but concessions from the Archbishop make the Court of *Rome* consider them in that light? Would they not think it a great triumph, that they had obliged Du Pin's party to give up the letters as a token of their submission, and defeated the Archbishop's design of engaging the *Gallican* church to assert its liberty, by throwing off the Papal yoke? If Dr Wake made concessions, where are they? And if these were the trophies, why did not the partizans of *Rome* publish authentic copies of them to the world? Did the author of the Confessional ever hear of a victorious general, who carefully hid under ground the standards he had taken from the enemy? This, indeed, is a new method of dealing with trophies. Our author, however, does not, as yet, quit his hold; he alleges, that the *French* divines could not have acknowledged the *Catholic benevolence* of the Archbishop, if he made no concessions to them. This reasoning would be plausible, if charity towards those that err consisted in embracing their errors; but this is a definition of charity, that, I fancy, the ingenious author will give up, upon second thoughts. Dr Wake's Catholic benevolence consisted in his esteem for the merit and learning of his correspondents, in his compassion for their servitude and their errors, in his desire of the reformation and liberty of their church, and his propensity to live in friendship and concord, as far as was possible, with all that bear the Christian name. And this disposition, so suitable to the benevolent genius of Christianity, will always reflect a true and solid glory upon his character as a Christian Bishop.

faith,

faith, worship, government, and discipline, and tells his correspondent, that he is persuaded that there are few things in the doctrine and constitution of that church, which even he himself (Du Pin) would desire to see changed; the original words are: *Aut ego vehementer fallor, aut in ea pauca admodum sunt, quæ vel tu—immutanda velles;* and again, *Sincere judica, quid in hac nostra Ecclesia invenias, quod juri damnari debeat, aut nos atra hereticorum, vel etiam schismaticorum nota inurere.* The zeal of the venerable prelate goes still farther; and the moderate sentiments which he observed in Dr Du Pin's letter induced him to exhort the *French* to maintain, if not to enlarge, the rights and privileges of the *Gallican* church, for which the present disputes, about the constitution *Unigenitus*, furnish the most favourable occasion. He also expresses his readiness to concur in improving any opportunity, that might be offered by these debates, to form an union; that might be productive of a further reformation, in which not only the most rational Protestants, but also a considerable number of the Roman Catholic churches should join with the church of *England; si exhinc* (says the Archbishop, speaking concerning the commotions excited by the *Constitution*) *aliquid amplius elici possit ad unionem nobiscum Ecclesiasticam ineundam; unde forte nova quædam Reformatio exoriatur, in quam non solum ex Protestantibus optimi quique, verum etiam pars magna Ecclesiarum Communionis Romano Catholicæ una nobiscum conveniant.* APPEND. III.

Hithertoo we see, that the expressions of the two learned doctors of the *English* and *Gallican* churches, relating to the union under consideration, are of a vague and general nature. When they were thus far advanced in their correspondence, an event happened, which rendered it more close, serious, and interesting, and even

APPEND. III. brought on some particular mention of preliminary terms, and certain preparatives for a future negociation. The event I mean, was a discourse delivered, in an extraordinary meeting of the *Sorbonne*, *March* 17-28, 1717-18, by Dr PATRICK PIERS DE GIRARDIN, in which he exhorts the doctors of that society to proceed in their design of revising the doctrines and rules of the church, to separate things necessary from those which are not so, by which they will shew the church of *England* that they do not hold every *decision* of the Pope for an *article of faith*. The learned orator observes farther (upon what foundation it is difficult to guess), that the *English* church may be more easily reconciled than the *Greek* was; and that the disputes between the *Gallican* church and the court of *Rome*, removing the apprehensions of Papal tyranny, which terrified the *English* from the Catholic communion, will lead them back into the bosom of the church, with greater celerity than they formerly fled from it: *Facient* (says he) *profecto offensiones, quæ vos inter & Senatum Capitolinum videntur intervenisse, ut Angli deposito servitutis metu, in Ecclesiæ gremium revolent alacrius, quam olim inde, quorumdam exosi tyrannidem, avolarunt. Meministis ortas inter Paulum & Barnabam dissentiones animorum tandem eo recidisse, ut singuli propagandæ in diversis regionibus Fidie felicius insudaverunt sigillatim, quam junctis viribus fortasse insudassent.* This last sentence (in which Dr GIRARDIN observes, that PAUL and BARNABAS probably made more converts in consequence of their separation, than they would have done had they travelled together, and acted in concert,) is not a little remarkable; and, indeed, the whole passage discovers rather a desire of making proselytes, than an inclination to form a coalition founded upon concessions and some reformation on the side of Popery. It may, perhaps, be alleged,

leged, in opposition to this remark, that prudence required a language of this kind, in the infancy of a project of union, whatever concessions might be offered afterwards to bring about its execution. And this may be true. APPEND. III.

After the delivery of this discourse in the *Sorbonne*, Dr Du Pin shewed to Girardin Archbishop Wake's letter, which was also communicated to Cardinal De Noailles, who admired it greatly, as appears by a letter of Dr Piers de Girardin to Dr Wake, written, I believe, *April* 18-29, 1718. Before the arrival of this letter, the Archbishop had received a second from Dr Du Pin, and also a copy of Girardin's discourse. But he does not seem to have entertained any notion, in consequence of all this, that the projected union would go on smoothly. On the contrary, he no sooner received these letters, than he wrote to Mr Beauvoir (*April* 15. 1718), that it was his opinion, that neither the Regent nor the Cardinal would ever come to a rupture with the court of *Rome*; and that nothing could be done, in point of doctrine, until this rupture was brought about. He added, that *Fundamentals* should be distinguished from matters of lesser moment, in which differences or errors might be tolerated. He expresses a curiosity to know the reception which his former letter to Du Pin had met with; and he wrote again to that ecclesiastic, and also to Girardin, *May* 1. 1718, and sent both his letters towards the end of that month.

The doctors of the *Sorbonne*, whether they were set in motion by the real desire of an union with the *English* church, or only intended to make use of this union as a means of intimidating the court of *Rome*, began to form a plan of reconciliation, and to specify the terms upon which they were willing to bring it into execution. Mr Beauvoir acquaints the Archbishop, *July* 16, (probably

APPEND. III.

bly N. S.) 1718, that Dr Du Pin had made a rough draught of an essay towards an union, which Cardinal De Noailles desired to peruse before it was sent to his Grace; and that both Du Pin and Girardin were highly pleased with his Grace's letters to them. These letters, however, were written with a truly Protestant spirit; the Archbishop insisted, in them, upon the truth and orthodoxy of the articles of the church of *England*, and did not make any concession, which supposed the least approximation to the peculiar doctrines, or the smallest approbation of the ambitious pretensions, of the church of *Rome*; he observed, on the contrary, that it was now the time for Dr Du Pin, and his brethren of the *Sorbonne*, to declare openly their true sentiments with respect to the superstition and tyranny of that church; that it was the interest of all Christians to unmask that court, and to reduce its authority to its primitive limits; and that, according to the fundamental principle of the Reformation in general, and of the church of *England* in particular, Jesus Christ is the only founder, source, and head of the church. Accordingly, when Mr Beauvoir had acquainted the Archbishop with Du Pin's having formed a plan of union, his Grace answered in a manner which shewed that he looked upon the removal of the *Gallican* church from the jurisdiction of *Rome* as an essential preliminary article, without which no negotiation could even be commenced. "To speak "freely (says the prelate, in his letter of the 11th "of *August* to Mr Beauvoir), I do not think "the Regent (the Duke of Orleans) yet strong "enough in his interest, to adventure at a sepa- "ration from the court of *Rome*. Could the Re- "gent openly appear in this, the divines would "follow, and a scheme might fairly be offered for "such an union, as alone is requisite, between "the

" the *English* and *Gallican* church. But, till the " time comes that the state will enter into such a " work, all the rest is mere speculation. It may " amuse a few contemplative men of learning and " probity who see the errors of the church, and " groan under the tyranny of the court of *Rome*. " It may dispose them secretly to wish well to us, " and think charitably of us; but still they must " call themselves Catholics, and us Heretics; and, " to all outward appearance, say Mass, and act so " as they have been wont to do. If, under the " shelter of *Gallican* privileges, they can now and " then serve the state by speaking big in the *Sor-* " *bonne*, they will do it heartily: but that is all, " if I am not greatly mistaken.". APPEND. III.

Soon after this the Archbishop received Du Pin's *Commonitorium*, or advice, relating to the method of re-uniting the *English* and *Gallican* churches; of the contents of which it will not be improper to give here a compendious account, as it was read in the *Sorbonne*, and was approved of there, and as the concessions it contains, though not sufficient to satisfy a true Protestant, are yet such as one would not expect from a very zealous Papist. Dr Du Pin, after some reflections, in a tedious preface, on the Reformation, and the present state of the church of *England*, reduces the controversy between the two churches to three heads, viz. *Articles of Faith*,—*Rules and Ceremonies of Ecclesiastical Discipline*,—and *Moral Doctrine*, or rules of practice; and these he treats, by entering into an examination of the XXXIX articles of the church of *England*. The first five of these articles he approves. With regard to the VIth, which affirms that the *Scripture contains all things necessary to salvation*, he expresses himself thus: " This we will readily grant, provided that you " do not entirely exclude *Tradition*, which doth " not exhibit new articles of faith, but confirms " and

APPEND. III.

" and illustrates those which are contained in the " Sacred Writings, and places about them new " guards to defend them against gainsayers (*i*)," &c. The doctor thinks that the *Apocryphal Books* will not occasion much difficulty. He is, indeed, of opinion, that " they ought to be deemed *Ca-* " *nonical*, as those books concerning which there " were doubts for some time;" yet, since they are not in the first, or Jewish Canon, he will allow them to be called *Deutero-Canonical*. He consents to the Xth article, which relates to *Free-will*, provided by the word *Power* be understood what school divines call *Potentia proxima*, or a direct and immediate power, since, without a *remote* power of doing good works, sin could not be imputed.

With respect to the XIth article, which contains the doctrine of *Justification*, Dr Du Pin expresses thus the sentiments of his brethren: " We do " not deny that it is by faith alone that we are " justified, but we maintain that faith, charity, " and good works, are necessary to salvation; " and this is acknowledged in the following (*i. e.* " the XIIth) article (*k*)."

Concerning the XIIIth article, the doctor observes, " that there will be no dispute, since " many divines of both communions embrace the " doctrine contained in that article," (viz. *that works done before the grace of Christ are not pleasing to God,—and have the nature of sin*). He indeed thinks " it very harsh to say, that all those

[*i*] The original words are: *Hoc lubentèr admittimus, modò non excludatur Traditio, quæ Articulos Fidei novos non exhibit, sed confirmat & explicat ea, quæ in Sacris Literis habentur; ac adversus aliter sdpientes munit eos novis cautionibus, ita ut non nova dicantur, sed antiqua novè.*

[*k*] The original words are: *Fide solâ in Christum nos justificari, quod Articulo* XImo *exponitur, non inficiamur; sed fide, charitate, et adjunctis bonis operibus, quæ omninò necessaria sunt ad salutem, ut articulo sequenti agnoscitur.*

" actions

"actions are sinful which have not the grace of "Christ for their source;" but he considers this rather as a matter of theological discussion than as a term of fraternal communion (*l*).

On the XIVth article, relating to the works of *Supererogation* (undoubtedly one of the most absurd and pernicious doctrines of the Romish church), Dr Du Pin observes, that "works of "*Supererogation* mean only works conducive to "salvation, which are not matter of strict *pre-*"*cept*, but of *counsel* only; that the word, being "new, may be rejected, provided it be owned "that the faithful do some such works."

The Doctor makes no objections to the XV, XVI, XVII, and XVIIIth articles.

His observation on the XIXth is, that to the definition of the church, the words, *under lawful pastors*, ought to be added; and that though all particular churches, even that of *Rome*, may err, it is *needless* to say this in a Confession of Faith.

He consents to the decision of the XXth article, which refuses to the church the power of ordaining any thing that is contrary to the word of God; but he says, it must be taken for granted, that the church will never do this in matters which *overturn essential points of faith*, or, to use his own words, *quæ fidei substantiam evertant*.

It is in consequence of this notion that he remarks on the XXIst article, that general councils, received by the universal church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to Scripture.

[*l*] *De Articulo* XIIImo *nulla lis erit, cum multi theologi in eâdem versentur sententiâ. Durius videtur id dici, eas omnes actiones quæ ex gratiâ Christi non fiunt, esse peccata. Nolim tamen de hâc re desceptari, nisi inter theologos.*

As

APPEND. III.

As to the important points of controversy contained in the XXIId article, the Doctor endeavours to mince matters as nicely as he can, to see if he can make the *cable* pass through the *eye of the needle*; and for this purpose observes, that souls must be *purged*, *i. e.* purified from all defilement of sin, before they are admitted to celestial bliss; that the church of *Rome* doth not affirm this to be done by fire; that indulgences are only relaxations or remissions of temporal penalties in this life; that the Roman Catholics do not worship the cross, nor relics, nor images, nor even saints before their images, but only pay them an external respect, which is not of a religious nature; and that even this external demonstration of respect is a matter of indifference, which may be laid aside or retained without harm.

He approves of the XXIIId article; and does not pretend to dispute about the XXIVth, which ordains the celebration of divine worship in the vulgar tongue. He, indeed, excuses the *Latin* and *Greek* churches for preserving their ancient languages; alleges, that great care has been taken that every thing be understood by translations; but allows, that divine service may be performed in the vulgar tongue, where that is customary.

Under the XXVth article he insists, that the *five* Romish Sacraments be acknowledged as such, whether instituted immediately by CHRIST or not.

He approves of the XXVIth and XXVIIth articles; and he proposes expressing that part of the XXVIIIth, that relates to *Transubstantiation*, (which term he is willing to omit entirely) in the following manner: "That the Bread and Wine "are really changed into the Body and Blood of "CHRIST, which last are truly and really recei-"ved by all, though none but the faithful partake "of any benefit from them." This extends also to the XXIXth article.

Concerning

Concerning the XXXth, he is for mutual toleration, and would have the receiving the communion *in both kinds* held indifferent, and liberty left to each church to preserve, or change, or dispense, on certain occasions, with its customs.

He is less inclined to concessions on the XXXIst article, and maintains that the Sacrifice of CHRIST is not only *commemorated*, but *continued*, in the Eucharist, and that every communicant offers him along with the priest.

He is not a warm stickler for the celibacy of the clergy, but consents so far to the XXXIId article, as to allow that priests may marry, where the laws of the church do not prohibit it.

In the XXXIIId and XXXIVth articles, he acquiesces without exception.

He suspends his judgement with respect to the XXXVth, as he never perused the homilies mentioned therein.

As to the XXXVIth, he would not have the *English* ordinations pronounced null, though some of them, perhaps, are so; but thinks that, if an union be made, the *English* clergy ought to be continued in their offices and benefices, either by right or indulgence, *sive ex jure, sive ex indulgentiâ Ecclesiæ.*

He admits the XXXVIIth, so far as relates to the authority of the civil power; denies all temporal and all immediate spiritual jurisdiction of the Pope; but alleges, that, by virtue of his primacy, which moderate (he ought to have said *immoderate*) Church of *England* men don't deny, he is bound to see that the true faith be maintained; that the canons be observed every where; and, when any thing is done in violation of either, to provide the remedies prescribed for such disorders by the canon laws, *secundum leges canonicas, ut malum resarciatur, procurare.* As to the rest, he is of opinion, that every church ought to enjoy its own liberties

APPEND. III.

liberties and privileges, which the Pope has no right to infringe. He declares against going *too far* (the expression is vague, but the man probably meant well) in the punishment of heretics, against admitting the Inquisition into *France*, and against wars without a just cause.

The XXXVIIIth and XXXIXth articles he approves. Moreover, in the discipline and worship of the church of *England*, he sees nothing amiss; and thinks no attempts should be made to discover, or prove by whose fault the schism was begun. He further observes, "that an union "between the *English* and *French* bishops and "clergy may be completed, or at least advanced, "without consulting the *Roman* pontiff, who may "be informed of the union as soon as it is ac- "complished, and may be desired to consent to "it; that, if he consents to it, the affair will then "be finished; and that, even without his con- "sent, the union shall be valid; that, in case "he attempts to terrify by his threats, it will then "be expedient to appeal to a general council." He concludes by observing, "that this arduous "matter must first be discussed between a few; "and if there be reason to hope that the bishops, "on both sides, will agree about the terms of the "designed union, that then application must be "made to the civil powers to advance and con- "firm the work," to which he wishes all success [*m*].

It is from the effect which these proposals and terms made upon Archbishop WAKE, that it will be most natural to form a notion of his sentiments with respect to the church of *Rome*. It

[*m*] *Unio fieri potest aut saltem promoveri, inconsulto Pontifice, qui, factâ unione, de eâ admonebitur, ac supplicitèr rogabitur, ut velit ei consentire. Si consentiet, jam peracta res erit: sin abnuat, nihilominus valebit hæc unio. Et si minas intentet, ad Concilium Generale appellabitur.*

appears

appears evident from several passages in the writings and letters of this eminent prelate, that he was persuaded that a reformation in the church of Rome could only be made gradually; that it was not probable that they would renounce all their follies at once; but that, if they once began to make concessions, this would set in motion the work of reformation, which, in all likelihood, would receive new accessions of vigour, and go on until a happy change were effected. This way of thinking might have led the Archbishop to give an indulgent reception to these proposals of Du Pin, which contained some concessions, and might be an introduction to more. And yet we find that Dr Wake rejected this piece, as insufficient to serve as a basis, or ground-work, to the desired union. On receiving the piece, he immediately perceived that he had not sufficient ground for carrying on this negotiation, without previously consulting his brethren, and obtaining a permission from the King for this purpose. Besides this, he was resolved not to submit either to the direction of Dr Du Pin, nor to that of the Sorbonne, in relation to what was to be retained, or what was to be given up, in the doctrine and discipline of the two churches; nor to treat with the church of Rome upon any other footing, than that of a perfect equality in point of authority and power. He declared more especially, that he would never comply with the proposals made in Dr Du Pin's *Commonitorium*, of which I have now given the contents; observing that, though he was a friend to peace, he was still more a friend to truth: and that, "unless the Roman Catholics gave up some of their doctrines and rites," an union with them could never be effected. All this is contained in a letter written by the Archbishop to Mr Beauvoir, on receiving Du Pin's *Commonitorium*. This letter is dated August 30. 1718. and the reader

APPEND. III.

APPEND. III. will find a copy of it subjoined [*n*]. About a month after, his Grace wrote a letter to Dr Du Pin, dated October 1. 1718. in which he complains of the tyranny of the Pope, exhorts the Gallican doctors to throw off the Papal yoke in a national council, since a *general* one is not to be expected; and declares, that this must be the great preliminary and fundamental principle of the projected union, which being settled, an uniformity might be brought about in other matters, or a diversity of sentiments mutually allowed, without any violation of peace or concord. The Archbishop commends, in the same letter, the candour and openness that reigns in the *Commonitorium*; entreats Dr Du Pin to write to him always upon the same footing, freely and without disguise and reserve; and tells him, he is pleased with several things in that piece, and with nothing more than with the Doctor's declaring it as his opinion, that there is not a great difference between their respective sentiments; but adds, that he cannot at present give his sentiments at large concerning that piece [*o*].

Dr Wake seems to have aimed principally, in this correspondence, at bringing about a separation between the Gallican church and the court of Rome. The terms in which the French divines often spoke about the liberties of their church might give him some hope that this separation would take place, if ever these divines were countenanced by the civil power of France. But a man of the Archbishop's sagacity could not expect that they would enter into an union with any other national church *all at once*. He acted, therefore,

[*n*] See this letter, No III.

[*o*] See this letter to DU PIN, No V. as also the Archbishop's letters to Dr P. PIERS de GIRARDIN, No VI.

therefore, with dignity, as well as with prudence, when he declined to explain himself on the proposals contained in Du Pin's Commonitorium. To have answered ambiguously, would have been mean; and to have answered explicitly, would have blasted his hopes of separating them from Rome, which separation he desired upon the principles of civil and ecclesiastical liberty, independent on the discussion of theological tenets. The Archbishop's sentiments in this matter will still appear farther from the letters he wrote to Mr Beauvoir, in the months of October, November, and December, 1718, and the January following, of which the proper extracts are here subjoined [p]. It appears from these letters, that Dr Wake insisted still upon the abolition of the Pope's jurisdiction over the Gallican church, and leaving him no more than a primacy of rank and honour, and that merely by ecclesiastical authority, as he was once bishop of the Imperial city; to which empty title our prelate seems willing to have consented, provided it was attended with no infringement of the independency and privileges of each particular country, and each particular church. "Si quam prærogativam (says the Archbishop in his letter to Girardin [q], after having defied the Court of Rome to produce any precept of Christ in favour of the primacy of its bishop) ecclesiæ concilia sedis imperialis episcopo concesserint (etsi cadente imperio etiam eâ prerogativâ excidesse merito possit censeri), tamen, quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicumque Primatu: non ego illi locum primum, non inanem honoris titulum invideo. At in alias ecclesias dominari, &c. hæc nec hos unquam ferre potuimus, nec vos debetis." APPEND. III.

[p] See No IV, VII, VIII, IX, X. [q] No VI.

APPEND. III. It appears farther, from these letters, that any proposals or terms conceived by the Archbishop, in relation to this project of union, were of a vague and general nature, and that his views terminated rather in a plan of mutual toleration, than in a scheme for effectuating an entire uniformity. The scheme that seemed to his Grace the most likely to succeed was, that "the independence of every "national church, or any other, and its right to "determine all matters that arise within itself, "should be acknowledged on both sides; that "for points of doctrine, they should agree, as far "as possible, in all articles of any moment (as in "effect the two churches either already did, or "easily might); and in other matters, that a dif-"ference should be allowed until GOD should "bring them to an union in them also [r]." It must be, however, though the expression is still general, that the Archbishop was for "purging "out of the public offices of the church all such "things as hinder a perfect communion in divine "service, so that persons coming from one church "to the other might join in prayers, and the holy "sacrament, and the public service [s]." He was persuaded, that, in the liturgy of the church of England, there was nothing but what the Roman Catholics would adopt, except the single Rubric relating to the eucharist; and that in the Romish liturgy there was nothing to which Protestants object, but what the more rational Romanists agree might be laid aside, and yet the public offices be never the worse, or more imperfect, for the want of it. He therefore thought it proper to make the demands already mentioned the groundwork of the project of union, at the beginning of the

[r] See the pieces subjoined to this appendix, No VIII.
[s] Ibid. id.

the negotiation; not that he meant to stop here, but that, being thus far agreed, they might the more easily go farther, descend to particulars, and render their scheme more perfect by degrees [t]. APPEND. III.

The violent measures of the court of Rome against that part of the Gallican church which refused to admit the constitution *Unigenitus* as an ecclesiastical law, made the Archbishop imagine that it would be no difficult matter to bring this opposition to an open rupture, and to engage the persons concerned in it to throw off the Papal yoke, which seemed to be borne with impatience in France. The despotic bull of Clement XI. dated August 28. 1718, and which begins with the words, *Pastoralis officii*, was a formal act of excommunication, thundered out against all the *Anti-constitutionists*, as the opposers of the bull *Unigenitus* were called; and it exasperated the doctors of the Sorbonne in the highest degree. It is to this that the Archbishop alludes, when he says, in his letter to Mr Beauvoir, dated the 23d of January 1718 [u], "At present he (the Pope) "has put them out of his communion. We have "withdrawn ourselves from his; both are out of "communion with him, and I think it is not ma-"terial on which side the breach lies." But the wished-for separation from the Court of Rome, notwithstanding all the provocations of its pontif, was still far off. Though, on numberless occasions, the French divines shewed very little respect for the papal authority, yet the renouncing it altogether was a step which required deep deliberation, and which, however inclined they might be to it, they could not make, if they were not seconded by the state. But from the state they were not likely to have any countenance. The

[t] Ibid. id. [u] See the letters subjoined, No X.

APPEND. III. regent of France was governed by the Abbé Du Bois, and the Abbé Du Bois was aspiring eagerly after a Cardinal's cap. This circumstance (not more unimportant than many secret connexions and trivial views that daily influence the course of public events, the transactions of government, and the fate of nations) was sufficient to stop the Sorbonne and its doctors in the midst of their career; and, in effect, it contributed greatly to stop the correspondence of which I have been now giving an account, and to nip the project of union in the bud. The correspondence between the Archbishop and the two doctors of the Sorbonne had been carried on with a high degree of secrecy. This secrecy was prudent, as neither of the corresponding parties was authorized by the civil powers to negotiate an union between the two churches [y]; and, on Dr Wake's part, it was partly owing to his having nobody that he could trust with what he did. He was satisfied (as he says in a letter to Mr Beauvoir) "that most of the high-church "bishops and clergy would readily come into such "a design; but these (adds his Grace) are not "men either to be confided in, or made use of, by "me [z]."

The correspondence, however, was divulged; and the project of union engrossed the whole conversation

[y] Dr Wake seems to have been sensible of the impropriety of carrying on a negotiation of this nature without the approbation and countenance of government. "I have always "(says he, in his letter to Mr Beauvoir, which the reader will "find at the end of this Appendix, No XI.) took it for granted, that no step should be taken towards an union, but with "the knowledge, approbation, and even by the authority of "civil powers.—All, therefore, that has passed hitherto, stands "clear of any exception as to the civil magistrate. It is only "a consultation, in order to find out a way how an union might "be made, if a fit occasion should hereafter be offered."

[z] See the letters subjoined, No IX.

versation of the city of Paris. Lord Stanhope and Lord Stair were congratulated thereupon by some great personages in the royal palace. The Duke Regent himself, and Abbé Du Bois, minister of foreign affairs, and Mr Joli de Fleury, the attorney-general, gave the line at first, appeared to favour the correspondence and the project, and let things run on to certain lengths. But the Jesuits and Constitutioners sounded the alarm, and overturned the whole scheme, by spreading a report, that Cardinal De Noailles, and his friends the Jansenists, were upon the point of making a coalition with the heretics. Hereupon the regent was intimidated, and Du Bois had an opportunity of appearing a meritorious candidate for a place in the sacred college. Dr Piers Girardin was sent for to court, was severely reprimanded by Du Bois, and strictly charged, upon pain of being sent to the Bastile, to give up all the letters he had received from the Archbishop of Canterbury, as also a copy of all his own. The doctor was forced to obey; and all the letters were immediately sent to Rome, "as so many trophies (says a certain author) gained from the enemies of the church [*a*]." The Archbishop's letters were greatly admired, as striking proofs both of his catholic benevolence and extensive abilities. APPEND. III.

Mr Beauvoir informed the Archbishop, by a letter dated February 8. 1719. N. S. that Dr Du Pin had been summoned, by the Abbé Du Bois, to give an account of what had passed between him and Dr Wake. This step naturally suspended the correspondence, though the archbishop was

[*a*] These *trophies* were the defeat of the moderate part of the Gallican church, and the ruin of their project to break the papal yoke and unite with the church of England. See above, note [*b*], p. 67. where the conclusion which the author of the *Confessional* has drawn from this expression is shewn to be groundless.

APPEND. III. at a loss, at first, whether he should look upon it as favourable, or detrimental, to the projected union [*b*]. The letters which he wrote to Mr Beauvoir and Dr Du Pin after this, express the same sentiments which he discovered through the whole of this transaction [*c*]. The letter to Du Pin, more especially, is full of a pacific and reconciling spirit; and expresses the Archbishop's desire of cultivating fraternal charity with the doctor's, and his regret at the ill success of their endeavours towards the projected union. Du Pin died before this letter, which was retarded by some accident, arrived at Paris [*d*]. Before the Archbishop had heard of his death, he wrote to Mr Beauvoir, to express his concern, that an account was going to be published of what had passed between the two doctors and himself; and his hope, "that they "would keep in generals, as the only way to re- "new the good design, if occasion should serve, "and to prevent themselves trouble from the re- "flexions of their enemies," on account (as the Archbishop undoubtedly means) of the concessions they had made, which, though insufficient to satisfy true protestants, were adapted to exasperate bigoted papists. The prelate adds, in the conclusion of this letter, "I shall be glad to know "that your doctors still continue their good opi- "nion of us. For, though we need not the ap- "probation of men on our own account; yet I "cannot but wish it as a means to bring them, if "not to a perfect agreement in all things with us "(which is not presently to be expected), yet to such "an union as may put an end to the odious charges "against

[*b*] See his letter to Mr Beauvoir, in the pieces subjoined, No XI. dated February 5. 1718-19, O. S. that is, February 16. 1719. N. S.

[*c*] See ibid. No XI.——XVIII.

[*d*] See his letter to Mr Beauvoir, No XV.

"against, and consequential aversion of, us, as he- APPEND.
"retics and schismatics, and, in truth, make them III.
"cease to be so."

Dr Du Pin (whom the Archbishop very sincerely lamented, as the only man, after Mr Ravechet, on whom the hopes of a reformation in France seemed to depend) left behind him an account of this famous correspondence. Some time before he died, he shewed it to Mr Beauvoir, and told him, that he intended to communicate it to a very great man (probably the regent). Mr Beauvoir observed to the doctor, that one would be led to imagine, from the manner in which this account was drawn up, that the Archbishop made the first overtures with respect to the correspondence, and was the first who intimated his desire of the union; whereas it was palpably evident that he (Dr Du Pin) had first solicited the one and the other. Du Pin acknowledged this freely and candidly, and promised to rectify it, but was prevented by death.

It does not, however, appear that Du Pin's death put a final stop to the correspondence; for we learn by a letter from the Archbishop to Mr Beauvoir, dated August 27. 1719. that Dr Piers Girardin frequently wrote to his Grace. But the opportunity was past; the *appellants* from the bull *Unigenitus*, or the Anti-constitutionists, were divided; the Court did not smile at all upon the project, because the regent was afraid of the Spanish party and the Jesuits; and therefore the continuation of this correspondence after Du Pin's death was without effect.

Let the reader now, after having perused this historical account, judge of the appearance which Dr Wake makes in this transaction. An impartial reader will certainly draw from this whole correspondence the following conclusions: That Archbishop Wake was invited to this correspondence

APPEND. III. ence by Dr Du Pin, the most moderate of all the Roman Catholic divines; that he entered into it with a view to improve one of the most favourable opportunities that could be offered, of withdrawing the church of France from the jurisdiction of the Pope, a circumstance which must have immediately weakened the power of the court of Rome; and, in its consequences, offered a fair prospect of a farther reformation in doctrine and worship, as the case happened in the church of England, when it happily threw off the papal yoke; —that he did not give Du Pin, or any of the doctors of the Sorbonne, the smallest reason to hope, that the church of England would give up any one point of belief or practice to the church of France; but insisted, on the contrary, that the latter should make alterations and concessions, in order to be reconciled to the former;—that he never specified the particular alterations, which would be requisite to satisfy the rulers and doctors of the church of England; but only expressed a general desire of an union between the two churches, if that were possible, or at least of a mutual toleration of each other;—that he never flattered himself that this union could be perfectly accomplished, or that the doctors of the Gallican church would be entirely brought over to the church of England; but thought that every advance made by them, and every concession, must have proved really advantageous to the protestant cause.

The pacific spirit of Dr Wake did not only discover itself in his correspondence with the Romish doctors, but in several other transactions in which he was engaged by his constant desire of promoting union and concord among Christians. For it is well known, that he kept up a constant friendly correspondence with the most eminent ministers of the foreign Protestant churches, and shewed

shewed a fraternal regard to them, notwithstanding the difference of their discipline and government from that of the church of *England*. In a letter written to the learned Le Clerc in the year 1716, he expresses, in the most cordial terms, his affection for them, and declares positively, that nothing can be farther from his thoughts, than the notions adopted by certain bigoted and furious writers, who refuse to embrace the foreign Protestants as their brethren, will not allow their religious assemblies the denomination of *churches*, and deny the validity of their sacraments. He declares, on the contrary, these churches to be true *Christian churches*, and expresses a warm desire of their union with the Church of England. It will be, perhaps, difficult to find, in any epistolary composition, ancient or modern, a more elegant simplicity, a more amiable spirit of meekness, moderation, and charity, and a happier strain of that easy and unaffected politeness which draws its expressions from a natural habit of goodness and humanity, than we meet with in this letter [*e*]. We see this active and benevolent prelate still continuing to interest himself in the welfare of the Protestant churches abroad. In several letters, written in the years 1718 and 1719, to the pastors and professors of Geneva and Switzerland, who were then at variance about the doctrines of predestination and grace, and some other abstruse points of metaphysical theology, the Archbishop recommends earnestly to them a spirit of mutual toleration and forbearance, entreats them particularly to be *moderate* in their *demands* of subscription to *articles of faith*, and propose to them the examples of the church of England as worthy of imitation in this respect. In one of these letters, he exhorts the doctors

APPEND. III.

[*e*] See an extract of it among the pieces subjoined, No XIX.

APPEND. III. doctors of Geneva not to go too far in explaining the *nature*, determining the *sense*, and imposing the *belief* of doctrines, which the Divine Wisdom has not thought proper to reveal *clearly* in the holy scriptures, and the ignorance of which is very consistent with a state of salvation; and he recommends the prudence of the church of England, which has expressed these doctrines in such general terms, in its articles, that persons who think very differently about the doctrines may subscribe the articles, without wounding their integrity [*f*]. His letters to Professor Schurer of Bern, and the excellent and learned John Alphonso Turretin of Geneva, are in the same strain of moderation and charity, and are here subjoined [*g*], as every way worthy of the reader's perusal. But what is more peculiarly worthy of attention here is a letter, written May 22. 1719 [*h*], to Mr Jablonski of Poland, who, from a persuasion of Dr Wake's great wisdom, discernment, and moderation, had proposed to him the following question, *viz.* "Whether it was lawful and expedient for the Lutherans to treat of an union with the church of Rome; or whether all negotiations of this kind ought not to be looked upon as dangerous and delusive?" The archbishop's answer to this question contains a happy mixture of Protestant zeal and Christian charity. He gives the strongest cautions to the Polish Lutherans against entering into any treaty of union with the Roman Catholics, than on a footing of perfect equality, and in consequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the superiority and jurisdiction of the church of Rome and its pontif; and as to what concerns points of doctrine, he exhorts

[*f*] See the pieces here subjoined, No XX.
[*g*] See these letters, No XXI. XXII. XXIII.
[*h*] Ibid. No XXV.

horts them not to sacrifice truth to temporal ad- APPEND.
vantages, or even *to a desire of peace*. It would III.
carry us too far, were we to give a minute account
of Dr Wake's correspondence with the Protestants of Nismes, Lithuania, and other countries; it may however be affirmed, that no prelate, since the Reformation, had so extensive a correspondence with the Protestants abroad, and none could have a more friendly one.

It does not appear, that the Dissenters in England made to the Archbishop any proposals relative to an union with the established church; or that he made any proposals to them on that head. The spirit of the times, and the situation of the contending parties, offered little prospect of success to any scheme of that nature. In Queen Anne's time, he was only Bishop of Lincoln; and the disposition of the House of Commons, and of all the Tory part of the nation, was then so unfavourable to the Dissenters, that it is not at all likely that any attempt towards re-uniting them to the established church would have passed into a law. And in the next reign, the face of things was so greatly changed in favour of the Dissenters, and their hopes of recovering the rights and privileges, of which they had been deprived, were so sanguine, that it may be well questioned whether they would have accepted the offer of an union, had it been made to them. Be that as it will, one thing is certain, and it is a proof of Archbishop Wake's moderate and pacific spirit, that, in the year 1714, when the spirit of the court and of the triumphant part of the ministry was, with respect to the Whigs in general, and to Dissenters in particular, a spirit of enmity and oppression, this worthy prelate had the courage to stand up in opposition to the *schism-bill*, and to protest against it as a hardship upon the Dissenters. This step, which must have blasted his credit at court, and proved detrimental to his private

APPEND. III. private interest, as matters then stood, shewed that his regard for the Dissenters was friendly and sincere. It is true, four years after this, when it was proposed to repeal the *Schism-bill and the Act against Occasional Conformity*, both at once, he disapproved of this proposal. And this circumstance has been alleged as an objection to the encomiums that have been given to his tender regard for the Dissenters, or at least as a proof that he changed his mind; and that Wake, bishop of Lincoln, was more their friend than Wake, archbishop of Canterbury. I don't pretend to justify this change of conduct. It seems to have been, indeed, occasioned by a change of circumstances. The Dissenters, in their state of oppression during the ministry of Bolingbroke and his party, were objects of compassion; and those who had sagacity enough to perceive the ultimate object which that ministry had in view in oppressing them, must have interested themselves in their sufferings, and opposed their oppressors, from a regard to the united causes of Protestantism and liberty. In the following reign, the credit of the Dissenters rose; and, while this encouraged the wise and moderate men among them to plead with prudence and with justice their right to be delivered from several real grievances, it elated the violent (and violent men there are in all parties, nay even in the cause of moderation) to a high degree. This rendered them formidable to all those who were jealous of the power, privileges, and authority, of the established church; and Archbishop Wake was probably of this number. He had protested against the shackles that were imposed upon them when they lay under the frowns of government; but apprehending, perhaps, that the removing these shackles in the day of prosperity would render their motions towards power too rapid, he opposed the abrogation of the very

very acts which he had before endeavoured to stifle in their birth. In this, however, it must be acknowledged, that the spirit of party mingled too much of its influence with the dictates of prudence; and that prudence, thus accompanied, was not very consistent with Dr Wake's known principles of equity and moderation. As I was at a loss how to account for this part of the Archbishop's conduct, I addressed myself to a learned and worthy clergyman of the church of England, who gave me the following answer: "Archbishop "Wake's objection to the repeal of the Schism-"act was founded on this consideration only, that "such a repeal was needless, as no use had been "made, or was likely to be made, of that act. It "is also highly probable, that he would have con-"sented without hesitation to rescind it, had no-"thing farther been endeavoured at the same time. "But, considering what sort of spirit was then "shewn by the Dissenters and others, it ought not "to be a matter of great wonder, if he was afraid, "that from the repeal of the other act (viz. that "against occasional conformity), considerable da-"mage might follow to the church, over which he "presided: and even supposing his fears to be "excessive, or quite groundless, yet certainly they "were pardonable in a man who had never done, "nor designed to do, any thing disagreeable to the "Dissenters in any other affair, and who, in this, "had the concurrence of some of the greatest and "wisest of the English lords, and of the Earl of "Ilay, among the Scotch, though a professed "Presbyterian."

APPEND. III.

However some may judge of this particular incident, I think it will appear from the whole tenour of Archbishop Wake's correspondence and transactions with Christian churches of different denominations, that he was a man of a pacific, gentle, and benevolent spirit, and an enemy to the feuds,

APPEND. III.

France. And therefore, if they mean to deal with us, they must lay down this for the foundation, that we are to deal with one another upon equal terms. If, consistently with our own establishment, we can agree upon a closer union with one another, well: If not, we are as much, and upon as good grounds, a free independent church, as they are. And, for myself, as Archbishop of *Canterbury*, I have more power, larger privileges, and a greater authority, than any of their archbishops: From which, by the grace of God, I will not depart, no not for the sake of an union with them.

You see, Sir, what my sense of this matter is; and may perhaps think that I have a little altered my mind since this affair was first set on foot. As to my desire of peace and union with all other Christian churches, I am still the same: But with the doctor's Commonitorium I shall never comply. The matter must be put into another method; and whatever they think, they must alter some of their doctrines, and practices too, or a union with them can never be effected. Of this, as soon as I have a little more leisure, I shall write my mind as inoffensively as I can to them, but yet freely too.

If any thing is to come of this matter, it will be the shortest method I can take of accomplishing it, to put them in the right way. If nothing (as I believe nothing will be done in it), 'tis good to leave them under a plain knowledge of what we think of ourselves and our church: and to let them see, that we neither need nor seek the union proposed, but for their sake as well as our own; or rather neither for theirs nor ours; but in order to the promotion of a Catholic communion (as far as is possible) among all the true churches of Christ.

I have now plainly opened my mind to you: you will communicate no more of it than is fitting to the two doctors, but keep it as a testimony of my sincerity in this affair; and that I have no design, but what is consistent with the honour and freedom of our *English* church, and with the security of that true and sound doctrine which is taught in it; and from which no consideration shall ever make me depart. I am,

Reverend Sir,

Your affectionate friend

and brother,

W. CANT.

No. IV.

From Archbishop WAKE to Mr BEAUVOIR.

Oct. 8. 1718.

WHATEVER be the consequence of our corresponding with the *Sorbonne* doctors about matters of religion, the present situation of our affairs plainly seems to make it necessary for us so to do. Under this apprehension I have written, though with great difficulty, two letters to your two doctors, which I have sent to the secretary's office, to go, with the next pacquet, to my Lord STAIR. I beg you to inquire after them: they make up together a pretty thick pacquet, directed to you. In that to Dr DU PIN, I have, in answer to two of his MSS. described the method of making bishops in our church. I believe he will be equally both pleased and surprised with it. I wish you could shew him the form of consecration, as it stands in the end of your large common prayer-books. The rest of my letters, both to him and Dr PIERS, is a venture which I

APPEND. III.

know not how they will take, to convince them of the necessity of embracing the present opportunity of breaking off from the Pope, and going one step farther than they have yet done in their opinion of his authority; so as to leave him only a primacy of place and honour; and that merely by ecclesiastical authority, as he was once bishop of the Imperial City. I hope they both shew you my letters: they are this time very long, and upon a nice point. I shall be very glad if you can any way learn how they take the freedom I have used, and what they really think of it. I cannot so much trust to their answers, in which they have more room to conceal their thoughts, and seldom want to overwhelm me with more compliments than I desire, or am well able to bear.

Pray do all you can to search out their real sense of, and motions at, the receipt of these two letters; I shall thereby be able the better to judge how far I may venture hereafter to offer any thing to them upon the other points in difference between us. Though after all, I still think, if ever a reformation be made, it is the state that must govern the church in it. But this between ourselves.

No. V.

A letter from Archbishop WAKE to Dr DU PIN, dated *October* 1. 1718.

Spectatissimo Viro, eruditorum suæ gentis, si non et sui sæculi principi; D^no L. Ell. Du Pin Doctori Parisiensi.

Gul. prov. div. Cant. Arch. in omnibus ὑφρονεῖν *&* ὑπερέτλειν.

DIEU est, amplissime Domine, ex quo debitor tibi factus sum ob plures tractatus MSS. quos tuo beneficio a dilecto mihi in Christo D. Beauvoir accepi. Perlegi diligentèr omnes, nec sine fructu: plurima

plurima quippe ab iis cognitu dignissima, vel primum didici, vel clariùs intellexi: beatamque his difficillimis temporibus censeo Ecclesiam Gallicanam, quæ talem sibi in promptu habeat doctorem, in dubiis Consiliarium, in juribus suis tuendis advocatum; qui et possit et audeat, non modo contra suos vel erroneos vel perfidos symmystas dignitatem ejus tueri, sed et ipsi summo Pontifici (ut olim B. Apostolus Paulus Petro) in faciem resistere, quia reprehensibilis est. Atqe utinam hæc quæ jam Romæ aguntur, tandem aliquando omnibùs vobis animum darent ad jura vestra penitùs asserenda! Ut deinceps non ex pragmaticis (ut olim) sanctionibus; non (ut hoc ferè tempore) ex concordatis; non ex præjudicatis hominum opinionibus res vestras agatis; sed ea authoritate qua decet Ecclesiam tam illustris ac præpotentis imperii; quæ nullo jure, vel divino, vel humano, alteri olim aut Ecclesiæ aut Homini subjicitur; sed ipsa jus habet intra se sua negotia terminandi; et in omnibus sub Rege suo Christianissimo, populum suum commissum propriis suis legibus et sanctionibus gubernandi. APPEND. III.

Expergiscimini itaque, viri eruditi; et quod ratio postulat, nec retragatur religio, strenuè agite. Hoc bonorum subditorum erga Regem suum officium, Christianorum erga Episcopos suos, heu! nimiùm extraneorum tyrannide oppressos, pietas exigit, flagitat, requirit. Excutite tandem jugum istud, quod nec patres vestri, nec vos ferre potuistis. Hic ad Reformationem non prætensam, sed veram, sed justam, sed necessariam Ecclesiæ nostræ primus fuit gradus. Quæ Cæsaris erant, Cæsari reddidimus; quæ Dei, Deo. Coronæ Imperialia Regni nostri suum suprematum, Episcopatui suam αξιαν, Ecclesiæ suam libertatem restituit, vel eo solùm nomine semper cum honore memorandus, Rex Henricus VIII. Hæc omnia sub pedibus conculcaverat idem ille tunc nobis,

APPEND. III.

qui jam vobis inimicus. Sæpiùs authoritas Papalis intra certos fines legibus nostris antea fuerat coërcita; et iis quidem legibus, quas siquis hodie inspiceret, impossibile ei videretur eas potuisse aliquâ vel vi vel astutiâ, perrumpere. Sed idem nobis accidit quod illis, qui dæmoniacum vinculis ligare voluere. Omnia frustrà tentata: nihil perfecere inania legum repagula, contra nescio quos prætextus potestatis divinæ nullis humanis constitutionibus subditæ. Tandem defatigato regno dura necessitas sua jura tuendi oculos omnium aperuit. Proponitur quæstio Episcopis ac Clero in utriusque provinciæ synodo congregatis, an Episcopus Romanus in Sacris Scripturis habeat aliquam majorem jurisdictionem in regno Angliæ quâm quivis alius externus Episcopus? In partem sanam, justam, veram utriusque concilii suffragia concurrêre. Quod Episcopi cum suo Clero statuerat, etiam Regni Academiæ calculo suo approbarunt, Rex cum Parliamento sancivit: adeòque tandem, quod unicè fieri poterat, sublata penitùs potestas, quam nullæ leges, nulla jura, vel Civilia vel Ecclesiastica, intra debitos fines unquam poterant continere. En nobis promptum ac paratum exemplum; quod sequi vobis gloriosum, nec minus posteris vestris utile fuerit! Quo solo pacem, absque veritatis dispendio, tueri valeatis; ac irridere bruta de Vaticano fulmina; quæ jamdudum ostenditis vobis non ultra terrori esse, utpote a Sacris Scripturis edoctis, quod *maledictio absque causa prolata non supervenit.* Prov. xxvi. 2.

State ergo in libertate quà Christus vos donaverit: Frustra ad Concilium generale nunquam convocandum res vestras refertis. Frustra Decretorum vim suspendere curatis, quæ ab initio injusta, erronea, ac absurda, ac plane nulla erant. Non talibus subsidiis vobis opus est. Regia permissione, Authoritate sua a Christo commissa,

Archiepiscopi

Archiepiscopi et Episcopi vestri in concilium nationale coëant: Academiarum, Cleri ac præcipuè utrorumque principis Theologicæ Facultatis Parisiensis consilium atque auxilium sibi assumant; sic muniti quod æquum et justum fuerit decernant: quod decreverint etiam civili authoritate firmandum curent: nec patiantur factiosos homines aliò res vestras vocare, aut ad judicem appellare qui nullam in vos authoritatem exposcere debeat, aut si exposcat, meritò a vobis recusari et poterit et debuerit.

Ignoscas, vir πολυπαθεστάτε, indignationi dicam an amori meo, si forte aliquanto ultrà modum commoveri videar ab iis quæ vobis his proximis annis acciderint. Veritatem Christi omni quâ possum animi devotione colo. Hanc vos tuemini: pro hâc censuras Pontificias subiistis, et porrò ferre pariti estis.

Ille, qui se pro summo ac ferè unico Christi vicario venditat, veritatem ejus sub pedibus proterit, conculcat. Justitiam venero: Ac proinde vos injustè, ac planè tyrannice, si non oppressos, at impetitos, at comminatos; at ideo non solùm non penitùs obrutos, subversos, prostratos, quia Deus furori ejus obicem posuit, nec permiserit vos in ipsius manus incidere; non possum non vindicare, et contra violentum oppressorem, meum quelecunque suffragium ferre.

Jura ac libertates inclyti regni, celeberrimæ ecclesiæ, præstantissimi Cleri cum honore intueor. Hæc Papa reprobat, contemnit: Et dum sic alios tractat, merito se aliis castigandum, certè intra justos fines coërcendum, exhibet. Siquid ei potestatis supra alios Episcopos Christus commiserit, proferantur tabulæ; jus evincatur; cedere non recusamus.

Siquam prerogativam Ecclesia Concilia sedis Imperialis Episcopo concesserint (etsi cadente Imperio, etiam eâ prærogativâ excidisse merito possit

APPEND. III. possit censeri); tamen quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur, qualicunque primatu: non ego illi locum primum; non inanem honoris titulum invideo. At in alias ecclesias dominari; Episcopatum, cujus partem Christus unicuique Episcopo in solidum reliquit, tantum non in solidum sibi soli vindicare; siquis ejus injustæ Tyrannidi sese opposuerit, cœlum ac terram in illius perniciem commovere: Hæc nec nos unquam ferre potuimus, nec vos debetis. In hoc pacis fundamento si inter nos semel conveniatur, in cæteris aut idem sentiemus omnes, aut facilè alii aliis dissentiendi libertatem absque pacis jacturâ concedemus.

Sed abripit calamum meum nescio quis ἐνθουσιασμὸς dum de vestris injuriis nimiùm sum sollicitus, et forte liberius quàm par esset, de his rebus ad te scripsisse videbor.

Ego verò uti ea omnia, quæ tu in tuo Commonitorio exaraveris, etiam illa in quibus ab invicem dissentimus, grato animo accipio; ita ut apartè, ut candidè, et absque omni fuco porrò ad me scribere pergas, eâque παῤῥησία quâ amicum cum amico agere deceat, imprimis a te peto; eo te mihi amiciorem fore existimans, quo simplicius, quo planius, quicquid censeris, liberè dixeris.

Nec de Commonitorio tuo amplius aliquid hoc tempore reponam: in quo cum plurima placeant, tum id imprimis, quod etiàm tuo judicio, non adeo longe ab invicem distemus, quin si de fraternâ unione ineundâ publicâ aliquando authoritate deliberari contigerit, via facilè inveniri poterit ad pacem inter nos stabiliendam, salvâ utrinque Ecclesiæ Catholicæ fide ac veritate.

Quod ad alteros tuos tractatus de Constitutione Episcoporum in Ecclesiis vacantibus, siquidem Papa legitimè requisitus, facultatis suas personis a Rege nominatis obstinate pernegaverit; in iis sane reperio quod

quod non tuâ eruditione et judicio sit. Quare ne prorsus ἀσυμβόλως discedam, ordinem tibi breviter dilineabo constituendi Episcopos in hâc Reformatâ noſtrâ Ecclesiâ. APPEND. III.

Tu judicabis, an aliquid magis canonicè vel excogitari vel statui potuerit.

No. VI.

A letter from Archbishop WAKE to Dr P. PIERS GIRARDIN, written in *October* 1718.

Præstantissimo Viro, Consummatissimo Theologo, Dno Patricio Piers de Girardin, sacræ facultatis Parisiensis Theologiæ Doctori,

Gul. prov. div. Cant. Archi. Gratiam, Pacem, ac Salutem in Domino.

POST prolixiores epistolas eruditissimo confratri tuo, Dno Dri Du Pin hoc ipso tempore exaratas; quasque ego paulo minùs tuas, quam illius existimari velim, facilius a te veniam impetrabo, vir spectatissime, si aliquanto brevius ad te rescribam; et in illis quidem animi mei vel amori vel indignationi liberè indulsi: eâque simplicitate, quâ decet Christianum, et maxime Episcopum, quid vobis, meâ saltem sententiâ, factu opus sit, apertè exposui. Siquid vel tuo vel illius judicio, asperius quàm par esset a me exciderit, cum vestri causâ adeo commotus fuerim, facile id homini tam benevolè erga vos animato, uti spero, condonabitis: unaque reminiscemini, nullam unquam vobis stabilem inter vos pacem, aut Catholicam cum aliis unionem, haberi posse, dum aliquid ultrà merum honoris primatum ac πρωδρίαν Pontifici Romano tribuitis. Hoc nos per aliquot sæcula experti sumus; vos jam sentire debetis, qui, nescio quo insano ipsius beneficio, adeo commodam occasionem nacti estis, non tam ab illius

APPEND. III.

illius decretis appellandi, quàm ab ipsius domini ac potestate vos penitùs subducendo. Ipse vos pro Schismaticis habet; qualem vos eum censere debetis. Ipse a vestra communione se suosque separandos publicè denunciat. Quid vobis in hoc casu faciendum? Liceat mihi veteris illius Cæsareæ Episcopi Firmiliani verbis respondere; sic olim Stephanum Papam acriter quidem, sed non ideo minus juste, castigavit: *Vide qua imperitiâ reprehendere audeas eos qui contra mendacium pro veritate nituntur.—Peccatum verò quàm magnum tibi exaggerâsti, quando te a tot gregibus scidisti: excidisti enim te ipsum, noli te fallere: Siquidem ille est vere Schismaticus qui se a communione ecclesiastica unitatis apostatam fecerit. Dum enim putas omnes a te abstineri posse, solum te ab omnibus abstinuisti.* Cypr. Op. Epist. 75.

Agite ergo, viri eruditi, et quo vos divina providentia vocat, libentèr sequimini. Clemens Papa vos abdicavit; a sua et suorum communione repulit, rejecit. Vos illius authoritati renuntiate. Cathedræ Petri, quæ in omnibus Catholicis Ecclesiis conservatur, adherete: Etiam nostram ne refugiatis communionem; quibuscum si non in omnibus omninò doctrinæ Christianæ capitibus conveniatis, at in præcipuis, at in fundamentalibus, at in omnibus articulis fidei ad salutem necessariis planè consentitis; etiam in cæteris, uti feramus, brevi consensuri. Nobis certè eo minus vos vel Hæreticos vel Schismaticos fore confidite, quod à Papa ejecti pro Hæreticis et Schismaticis Romæ æstimemini. Sed contrahenda vela, nec indulgendum huic meo pro vobis zelo; etsi sit secundùm scientiam. Prudentibus loquor; vos ipsi, quod dico, judicate.

Ad literas tuas, præstantissime Domine, redeo: in quibus uti tuum de mediocritate mea judicium, magis ex affectu erga me tuo, quam secundùm merita mea prolatum, gratantèr accipio, ita in eo te nunquam falli patiar, quod me pacis Ecclesiasticæ

asticæ amantissimum credas; omniaque illi consequendæ danda putem, præter veritatem. Quantum ad illam promovendam tu jamjàm contuleris, ex sex illis propositionibus quas tuis inseruisti literis gratus agnosco: ac nisi ambitiosè magis quam hominem privatum deceat, me facturum existimarem, etiam eruditissimis illis confratribus tuis Doctoribus Sorbonicis, quibus priores meas literas communicasti, easdem per te gratias referrem. Sanè Facultas vestra Parisiensis, uti maximum in his rebus pondus meritò habere debeat, sive numerum, sive dignitatem, sive denique eruditionem suorum membrorum spectemus; ita a vobis exordium sumere debebit unio illa inter nos tantoperè desiderata, siquidem eam aliquando iniri voluerit Deus.

Interim gratulor vobis post illustrissimum Card. Noaillium, alterum illum Ecclesiæ Gallicanæ, fidei Catholicæ Columnam et Ornamentum, procuratorem regium, D. D. De Joly de Fleury. Quem virum ego non jam primum ex tuis literis debito prosequi honore didici, verùm etiam ob ea quæ vestri causa his proximis annis publicè egerit, anteà suspicere, et penè venerari, consueveram. Sub his ducibus, quid non sperandum in publicum vestrum ac Catholicæ Ecclesiæ commodum? Intonet de Vaticano Pontifex Rom. fremant inter vos ipsos conjurata turba, Romanæ curiæ servi magis quàm sum Galliæ fideles subditi. His præsidiis ab eorum injurius tuti, vanas eorum iras contemnere valeatis.

Ego vero, uti omnia vobi spublicè fausta ac felicia precor, ita tibi, spectatissime vir, me semper addictissimum fore promitto. De quo quicquid aliàs senseris, id saltem ut de me credas jure postulo; me sincerè veritatem Christi et amare et quærere; et, nisi omninò me fallat animus, etiam assecutum esse. Nulli Christiano inimicus antehac aut fui, aut deinceps sum futurus: sic de erroribus

APPEND. toribus eorum, qui a me dissident, judico, ut semper errantes Deo judicandos relinquam. Homo sum, errare possum; sic verò animatus audactèr dicam, Hæreticus esse nolo. Te verò, siquidem id permittas, fratrem; sin id minus placeat, saltem id indulgebis, ut me verè et ex animo profitear, excellentissime Domine, tui amantissimum,

W. C.

No. VII.

Extract of a letter from Archbishop WAKE to Mr BEAUVOIR.

Nov. 6. O. S. 1718.

YOUR last letter gives me some trouble, but more curiosity. I little thought, when I wrote to your two doctors, that my letters should have been read, much less copies of them given, to any such great persons as you mention. I write in haste, as you know, and trust no amanuensis to copy for me, because I will not be liable to be betrayed. And upon a review of my foul and only copy of them, since I had your account from *Paris*, I find some things might have been more accurately expressed, had I taken more time to correct my style. But I wish that be the worst exception against them: I fear the freedom I took in exhorting them to do somewhat in earnest, upon so fair a provocation, with regard to the papal authority, though excused as well as I could, will hardly go down so effectually as I could wish with them. This raises my curiosity to know truly and expressly how that part of my letters operated on both your doctors; which, by a wary observation, you may in good measure gather from their discourse. I cannot tell whether they shewed my letters to you; if they did, I am sure you will

will think I did not mince the matter with them in that particular. APPEND. III.

Of your two doctors, Dr PIERS seems the more polite: he writes elegantly both for ſtyle and matter; and has the free air, even as to the buſineſs of a union. Yet I do not deſpair of Dr DU PIN, whom, thirty years ago, in his collection of tracts relating to church-diſcipline, I did not think far from the kingdom of God.

No. VIII.

Extract of a letter from Archbiſhop WAKE to Mr BEAUVOIR.

Nov. 18. 1718.

AT preſent, my more particular curioſity leads me to know the ſentiments of the leading men in *France* with regard to the court of *Rome*; from which, if we could once divide the *Gallican* church, a reformation in other matters would follow of courſe. The ſcheme that ſeems to me moſt likely to prevail, is, to agree in the independence (as to all matters of authority) of every national church on any others; and in their right to determine all matters that ariſe within themſelves; and for points of doctrine to agree, as far as poſſible, in all articles of any moment (as in effect we either already do, or eaſily may): and for other matters, to allow a difference, 'till God ſhall bring us to a union in thoſe alſo.—One only thing ſhould be provided for, to purge out of the public offices of the church ſuch things as hinder a perfect communion in the ſervice of the church, that ſo whenever any come from us to them, or from them to us, we may all join together in prayers and the holy ſacraments with each other. In our liturgy there is nothing but what they allow of, ſave

APPEND. III.

save the single rubric relating to the Eucharist; in theirs nothing but what they agree may be laid aside, and yet the public offices be never the worse, or more imperfect for want of it. Such a scheme as this, I take to be a more proper ground of peace, at the beginning, than to go to more particulars; if, in such a foundation, we could once agree, the rest would be more easily built upon it. If you find occasion, and that it may be of use, you may extract this object, and offer it to their consideration, as what you take to be my sense in the beginning of a treaty. Not that I think we shall stop here, but that, being thus far agreed, we shall the more easily go into a greater perfection hereafter. I desire you to observe, as much as you can, when it is I may the most properly write to the doctors. I took the subject of the Pope's authority in my last, as arising naturally from the present state of their affairs, and as the first thing to be settled in order to a union. How my freedom in that respect has been received, I desire you freely to communicate.

No. IX.

Extract of a letter from Archbishop WAKE to Mr BEAUVOIR.

Dec. 2. O. S. 1718.

I AM glad the two doctors seem to receive my last letters so well. The truth is, that while they manage as they do with the court of *Rome*, nothing will be done to any purpose. And all ends in trifling at the last. We honestly deny the Pope all authority over us: they pretend, in words, to allow him so much as is consistent with what they call their *Gallican* privileges; but let him never so little use it contrary to their good liking, they protest against it, appeal to a general council;

council, and then mind him as little as we can do. In earnest, I think we treat his holiness not only with more sincerity, but more respect than they: for to own a power, and yet keep a reserve to obey that power only so far, and in such cases as we make ourselves judges of, is a greater affront than honestly to confess that we deny the power, and, for that reason, refuse to obey it. But my design was partly to bring them to this, and partly to see how they would bear, at least the proposal, of totally breaking off from the court and bishop of *Rome*. APPEND. III.

What you can observe, or discover, more, of their inclinations in this particular, will be of good use: especially if it could be found out what the court would do, and how far that may be likely to countenance the clergy in such a separation. In the mean time, it cannot be amiss to cultivate a friendſhip with the leading men of that side, who may in time be made use of to the good work of reforming in earnest the *Gallican* church. I am a little unhappy that I have none here I yet dare trust with what I do; though I am satisfied most of our high-church bishops and clergy would readily come into such a design. But these are not men either to be confided in, or made use of, by

Your assured friend,
W. CANT.

P. S. Did Cardinal De NOAILLES know what authority the Archbishop of CANTERBURY has got by the Reformation, and how much a greater man he is now than when he was the Pope's Legatus Natus, it might encourage him to follow so good a pattern, and be assured (in that case) he would lose nothing by sending back his Cardinal's cap to *Rome*. I doubt your doctors know little of these matters.

APPEND. III.

No. X.

Extract of a letter from Archbishop WAKE to Mr BEAUVOIR.

Jan. 23. O. S. 1718.

WHEN you see my letter (for I conclude the doctor will shew it you), you may do well to bring on the discourse of our episcopal rights and privileges in *England;* and particularly of the prerogatives of the Archbishop of CANTERBURY, which I believe are greater than those of the Archbishop of RHEIMS, or of all the Archbishops in *France.* This may raise in them a curiosity to know more of this matter, which, if they desire, I will take the first little leisure I have to give them a more particular account of it. We must deal with men in their own way, if we mean to do any good with them. They have been used to a pompous ministry, and, like the Jews heretofore, would despise the Messiah himself, if he should come in a poor and low estate to them. And therefore, though for myself, I account all temporal grandeur as nothing; nay I am afraid it has rather hurt the church of CHRIST, and the true spirit of piety and religion, than done any real service to either; yet it may be a means of disposing these gentlemen to a more favourable thought of, and inclination towards, a reformation; to convince them that they return to the truth of Christianity, and leave the corruptions of *Rome,* without losing any honour, any power, that a servant of CHRIST would desire to be troubled withal. Had the first reformers in *France* yielded to this scheme, as we in *England* shewed them an example, the whole *Gallican* church had come in to them, and been at this day as we are now: we must therefore hit off the blot which they made; and satisfy their ambition so far as to shew them,

that

that they may reform, without giving up either their authority or revenues; and be still as great, but much better bishops, under our circumstances, than under their own.

As to the Pope's authority, I take the difference to be only this; that we may all agree (without troubling ourselves with the reason) to allow him a primacy of order in the episcopal college; they would have it thought necessary to hold communion with him, and allow him a little canonical authority over them, as long as he will leave them to prescribe the bounds of it: We fairly say we know of no authority he has in our realm; but for actual submission to him, they as little mind it as we do.

At present he has put them out of his communion; we have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies.

No. XI.

A letter from Archbishop WAKE to Mr BEAUVOIR.

Feb. 5. 1781-19. O. S.

I DO not doubt but that mine of the 18th of *January*, with the two inclosed for my Lord STAIR and Dr DU PIN, are before this come safe to you. I should not be sorry if, upon this late transaction between the doctor and ministry, you have kept it in your hands, and not delivered it to him. I had just begun a letter to Dr PIERS, but have thrown aside what I writ of it, since I received your last; and must beg the favour of you to make my excuse to him, with the tenders of my hearty service, till I see a little more what the meaning of this present inquisition is. I am not so unacquainted with the finesses of courts, as

APPEND. III.

not to apprehend, that what is now done may be as well in favour of the doctor's attempt as against it. If the Procureur General be indeed well affected to it, he might take this method not only to his own security, but to bring the affair under a deliberation, and give a handle to those whom it chiefly concerns, to discover their sentiments of it. But the matter may be also put to another use, and nobody can answer that it shall not be so: and till I see what is the meaning of this sudden turn, I shall write no more letters for the *French* ministry to examine, but content myself to have done enough already to men who cannot keep their own counsel, and live in a country where even the private correspondence of learned men with one another must be brought to a public enquiry, and be made the subject of a state inquisition. I am not aware, that in any of my letters there is one line that can give a just offence to the court. I have always took it for granted, that no step should be taken towards a union, but with the knowledge and approbation, and even by the authority of civil powers; and indeed, if I am in the right, that nothing can be done to any purpose in this case but by throwing off the Pope's authority, as the first ſtep to be made in order to it, it is impossible for any such attempt to be made by any power less than the king's. All therefore that has passed hitherto, stands clear of any just exception as to the civil magistrate; it is only a consultation, in order to find out a way how a union might be made, if a fit occasion should hereafter be offered for the doing of it. Yet still I do not like to have my letters exposed in such a manner, though satisfied there is nothing to be excepted against in them, and I think I ſhall be kind to the doctors themselves, to suspend, at least for a while, my farther troubling of them. I hope you will endeavour, by some or other of your

your friends, to find out the meaning of this motion; from whom it came; how far it has gone; what was the occasion of it; and what is like to be the consequence of what the Abbè Du Bois says of my letters, and how they are received by him and the other ministers. I shall soon discover whether any notice has been taken of it to our ministry; and I should think if the Abbè spoke to your Lord about it, he would acquaint you with it.

No. XII.

Extract of a letter from Archbishop WAKE to Mr BEAUVOIR.

Feb. 24. 1718.

I DO not at all wonder that the Cardinals ROHAN and BISSI should do all they can to blacken the good Cardinal de NOAILLES, and in him the party of the Anti-Constitutionists, but especially the *Sorbonne*, their most weighty and learned adversaries: and I am sensible that such a complaint is not only the most proper to do this, but to put the court itself under some difficulties, which way soever it acts upon it. But I am still the more curious to learn, if it were possible, not only the proceedings of the ministry above board hereupon, but their private thoughts and opinions about it. I am under no concern upon my own account, farther than that I would be unwilling to have my letters scanned by so many great men, which will scarcely bear the judgment of my very friends. You must do me the favour to get out of your doctors what will be most obliging to them, whether to continue to write to them, or to be silent for a while, till we see what will be the effect of this enquiry. In the mean time, it grows every day plainer what I said from the beginning, that no reformation can be made but by the au-

APPEND. III.

thority, and with the concurrence, of the court; and that all we divines have to do, is to use our interest to gain them to it, and to have a plan ready to offer to them, if they should be prevailed upon to come to it.

I am at present engaged in two or three other transactions of moment to the foreign Proteſtants, which take up abundance of my time; God knows what will be the effect of it. Nevertheless, if I can any way help to promote this, though I am at present without any help, alone, in this project, I shall do my utmost, both to keep up my poor little intereſt with the two doctors and their friends, and to concert proper methods with them about it. The ſureſt way will be, to begin as well, and to go as far as we can, in ſettling a friendly correſpondence one with another: to agree to own each other as true brethren, and members of the Catholic Chriſtian church: to agree to communicate in every thing we can with one another (which, on their ſide, is very eaſy, there being nothing in our offices, in any degree, contrary to their own principles); and would they purge out of theirs what is contrary to ours, we might join in the public ſervice with them, and yet leave one another in the free liberty of believing Tranſubſtantiation or not, ſo long as we did not require any thing to be done by either in purſuance of that opinion. The Lutherans do this very thing; many of them communicate not only in prayers, but the communion with us; and we never enquire whether they believe Conſubſtantiation, or even pay any worſhip to CHRIST as preſent with the elements, ſo long as their outward actions are the ſame with our own, and they give no offence to any with their opinions.

P. S. Since this laſt accident, and the public noiſe of an union at *Paris*, I have ſpoken ſomething

thing more of it to my friends here, who, I begin to hope, will fall in with it. I own a correspondence, but say not a title how far, or in what way, I have proceeded, more than that letters have passed, which can no longer be a secret. I have never shewn one of my own or the doctor's to any body.

No. XIII.

Extract of a letter from Archbishop WAKE to Mr BEAUVOIR.

March 16. S. V. 1718.

I THANK you for your account of what passed between Mons. HOP and you, relating to the project of an union: I doubt that gentleman will not be pleased with it; because, indeed, the *Gallican* church will never unite with any church that has not an orderly episcopacy in it. I am very sorry my poor letters are made so public. The next thing will be, that either the imprudence of our friends, or the malice of our enemies, will print them; and then I shall have censures enough for them, perhaps some reflections printed upon them, or answers made to them; but this shall not engage me in any defence of them, or in taking any farther notice of them. I beg you to keep those I have written to yourself from all view; for I have no copies of them, and I wrote them as I do my other ordinary letters, without any great thought or consideration, more than what my subject (as I was writing) led me in that instant to. This is the liberty to be taken with a friend, where one is sure what he writes shall go no farther; but, for the same reason, will require the strictest suppression from any other view. I cannot yet guess what this turn means, nor how it will end: I wish your doctors could give you some farther light into it.

APPEND. III.

No. XVI.

Extract of a letter from Archbishop WAKE to Mr BEAUVOIR.

Feb. 9. S. V. 1719-20.

I Heartily wish there were either spirit or inclination enough in the *Sorbonne* to go on with our friend the Abbé's project; but the fire decays, men's inclinations cool: the court will do nothing, and you are very sensible, that without the court nothing can be done in any such affair. Nevertheless, their good opinion of the church of *England* should be kept up as much as possible; we should encourage them all we can to account of us as of brethren, who have only thrown off, what they are weary of, the tyranny of the court of *Rome*, without any change in any fundamental article, either of the doctrine or government of the Catholic church. And upon this ground I shall be ready to continue a brotherly correspondence with any of their great men, provided it be done with such caution as may not expose my letters to be made prisoners to a Secretary of State, a thing which can never become my character, and may carry an ill aspect, even in our own court, till the thing be rightly understood.

No. XVII.

Extract of a letter from the Archbishop to Mr BEAUVOIR.

March 31. 1720.

I Thank you for your account of the present state of the *French* church. It is a very odd one indeed; but will settle into an agreement at last: When once the appellants begin to break, the court will drive all the obstinate (as they will call them; I should name them, the honest men, of courage and constancy) to a compliance.

No. XVIII.

No. XVIII.

Extract of a letter from the Archbishop to Mr Beauvoir.

April 19. O. S. 1790.

I Perceive, by some late letters from him (Piers Girardin), that he begins to despair of the business of the constitution. He has reason: the Cardinal De Noailles is ensnared, and has gone too far to retire. The new archbishop of *Cambray* will be a Cardinal, and this affair of the constitution must procure the Calot for him. The regent himself is afraid of the *Spanish* party, and the Jesuits; and he will gain, or at least appease them. For all these reasons, the doctrine of the church, and the *Gallican* liberties, must be abandoned; and on the slight pretence of a commt. of no esteem with the opposite party, an accommodation will certainly be made; and those who will not voluntarily go, shall be driven into it. If our poor friend be one of those who must hereby suffer, why may he not consider of a retreat hither? and since he cannot yet bring on an union with the two churches, unite himself with ours, from which I am sure his principles, and I believe his inclinations, are not greatly distant? But this must be managed very tenderly, and rather by a kind of rallying, than a direct proposal of it. If he inclines to it, he will easily understand your meaning; if not, 'tis best not to go on far with him in a matter in which you will have no good success.

No. XIX.

APPEND. III.

No. XIX.

Extract of a letter from Archbishop WAKE to Mr LE CLERC.

April, 1719.

NOVUM Testamentum Gallicum, notis tuis felicitèr ornatum, totum, nec sine fructu, perlegi. Præfatione tua eidem præfixa mirificè affectus sum; legi, relegi, quin et sæpiùs deinceps repetam. Ita me in ipso præsertìm ejus initio commovit, ut veræ pietatis in ea relucentem spiritum nunquam satis laudare possim, vel animo meo satis altè imprimere.

Et quamvis in annotationibus tuis quædam liberiùs dicta occurrant, quæ non æque omnibus placeant, neque mihi ipsi ubique satisfaciant; fero tamen, et vel in ipso tuo a communi sententia discessu aliquid mihi invenire videor, quod ignoscere magis quàm acerbiùs reprehendere debeam, multo minùs inclementiùs damnare. Libertatem prophetandi, modo pia ac sobria sit, cum charitate, ac mansuetudine conjuncta, nec contra analogiam *fidei semel sanctis traditæ*, adeò non vituperandam, ut etiam probandam censeam. De rebus adiaphoris cum nemine contemnendum puto. Ecclesias reformatis, etsi in aliquibus a nostra Anglicana dissentientes, libentèr amplector. Optarem equidem regimen Episcopale benè temperatum, et ab omni injusta dominatione sejunctum, quale apud nos obtinet, et, siquid ego in his rebus sapiam, ab ipso Apostolorum ævo in Ecclesia receptum fuerit, et ab iis omnibus fuisset retentum; nec despero quin aliquando restitutum, si non ipse videam, at posteri videbunt. Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidia appellare liceat) aliquas earum a communione nostra abscindendas credam; aut cum quibusdam furiosis inter nos scriptoribus, eas nulla vera ac valida

valida sacramenta habere, adeòque vix Christianos esse pronuntiem. Unionem arctiorem inter omnes reformatos procurare quovis pretio vellem. Hæc si in regimine Ecclesiastico, ac publicis Ecclesiarum officiis obtineri potuit; aut ego plurimum fallor, aut id solùm brevi conduceret ad animorum inter eos unionem conciliandam; et viam sterneret ad plenam in omnibus majoris momenti dogmatibus concordiam stabiliendam. Quantum hoc ad religionis nostræ securitatem conduceret; quantum etiam ad Pseudo-catholicorum Romanensium conversionem, cæcus sit qui non videat.—Sed abripuit me longius quàm par esset hæc semper mihi dulcis de pace ac unione Ecclesiarum Reformatarum cogitatio,—&c. &c. APPEND. III.

No. XX.

Archbishop WAKE's letter to the Pastors and Professors of *Geneva*.

8th April, 1719.

QUAMVIS literis vestris nihil mihi gratiùs potuit afferri, non tamen absque summo dolore, vix oculis siccis, eas perlegi; neque credo quenquam esse tam ferrei pectoris, qui ad ea mala quæ in illis referuntur non perhorrescat; mireturque talia ad hominibus erga homines, a popularibus erga populares suos, a Christianis denique erga Christianos, idque (quod fidem omnem exuperare valeat) etiam religionis causâ, fieri et perpetrari.

Vos interim, venerandi viri, quod vestri erat officii, sedulo præstitistis. Delegatos Ecclesiarum Hungaricarum amicè accepistis. Querimoniam eorum, eâ quâ par erat charitate atque sympathiâ fraternâ audivistis; nullâque morâ adhibitâ ad remedium malis ipsorum inveniendum omnes vestras cogitationes convertistis. Per illustres magistratus vestros, cæteros Reformatæ Religionis principes atque senatores, ad persecutiones horum

APPEND. III.

rum fratrum vestrorum seriò considerandas, excitavistis; et ut suam authoritatem interponerent ad sedandas eorum oppressiones enixissimè obsecristis.

Denique, nequid vel minimi ponderis desideretur quo studium vestrum in hoc tam insigni charitatis opere exequendo ostendatis, etiam mea qualicunque opera uti voluistis, ad animum Augustissimi Regis nostri commovendum, ne in hac tam gravi sua necessitate afflictis Christi servis deesset.

O amorem vere Christianum! et qualem deceat ejusdem corporis membra erga se invicem habere! Dignum profecto et vobis, et eximio illo vestro congressu, opus: ut quo præcipuè tempore convenistis ad laudes Dei celebrandas, qui per duo jam secula Religionem Reformatam vobis incolumem servaverit; eodem etiam illam ipsam Religionem Evangelicam in aliis regionibus oppressam, concussam, ac tantum non extremum quasi spiritum trahentem, sublevetis, et si fieri possit, in integrum restituatis.

Ego vero, fratres charissimi, et propria voluntate motus, et vestro tam illustri exemplo impulsus, adeo eodem vobiscum ardore accendor, ut nihil non tentandum putem, quo vestris tam piis, tam justis, tamque benignis conatibus optatum successum compararem.

Imprimis igitur nobilem virum Comitem Sunderlandiæ, Primarium Regis Ministrum sedulò adivi: Literas vestras illi communicavi; Petii, oravi, ut in hac re suam mihi operam atque auxilium concedere vellet; utque simul Regiam Majestatem adiremus: non quod de ipsius prompta voluntate dubitarem, sed ut quæ in hac causa facienda essent, eo majori vigore atque promptitudine perficerentur. Successit, ferè ultrà spem, conatus noster. Utriusque Ecclesiæ tum Hungaricæ tum vicinæ Vallensis, oppressiones

siones Regi, eo quo par erat effectu, exposuimus. Favorum ejus atque authoritatem apud Cæsarem Regemque Sardiniæ obnixè imploravimus, ut ab his tam injustis vexationibus, eorum jussu et mandatis, liberentur. Et præcipuè quod ad Pedemontanas Ecclesias attinet, etiam adhortati sumus, ut jure suo a Rege Sardiniæ postularet, ut pacta in his quæ Religionis exercitium concernent, earum gratia inita meliori fide in posterum observentur. Annuit votis nostris Rex Serenissimus: Neque dubito quin legatis suis jamdudum præceperit, ut omnem quam possunt operam suo nomine impendant, quo ab istis adeo iniquis oppressionibus utriusque Ecclesiæ membra liberentur. Orandus Deus ut tantis Principis conatibus, in hac tam justa, tam pia, tam religioni Christianæ proficua interpellatione aspirare dignetur; et oppressis suis servis exoptatam requiem tandem concedere, pro immensâ sua misericordia velit.

Interim, dum hæc feliciter, uti spero, peraguntur, ignoscite, fratres dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi omnibus commodi, inceptum, vobis proponam; in quo et sæpe alias et hoc tempore complures primariæ dignitatis viri summo studio allaborant; et quod ab omnibus, quibus puritas Evangelii reipsa cordi sit, una secum allaborandum sperant. Jamdudum sentitis quo mea tendit adhortatio; ad unionem nimirum inter omnes quæ ubique sunt Ecclesias, quæ his ultimis seculis a communione, seu veriùs tyrannide Pontificis Romani sese subduxerunt, sedulò promovendam. Quin hoc fieri possit, si quidem animum ad concordiam promptum omnes attulerimus, nullatenus dubitandum est: Quis fieri debeat, nemo prudens negaverit, &c. &c.

Vos interim, F. C. hoc agite, ut saltem inter vos ipsos pax atque concordia inviolabiliter conservetur. Summo quippe dolore, anno prætento, accepi dissensiones inter vos ortas fuisse de capitulis

APPEND. III.

capitulis aliquot circa doctrinam de Gratia Universali, aliisque quæstionibus longè difficillimis; in quibus optimi viri et doctissimi Theologi idem per omnia haudquaquam sentiunt. Angit hoc sanè, idque non mediocriter, animum meum. Et quamvis nollem vobis videri ἀλλοτριεπισκοπεῖν, aut in alienam (quod aiunt) messem falcem meam immittere; permittite tamen ut in spiritu charitatis, eoque quo erga vos feror amore fraterno, vos obsecrem, et in Domino obtester, ut in hujusmodi rebus quatenus id fieri possit, idem sentiatis omnes; quod si id non assequi valeatis, ut saltem sic alii alios feratis, ut nullum sit inter vos schisma, nullus querimoniæ aliquorum adversus alios locus: ut non nimium curiosi sitis in iis determinandis quæ Deus non admodùm clarè revelaverit, quæque absque salutis dispendio tutò nesciri poterint. Quæ sapientissimi prædecessores nostri, in omnibus suis confessionibus, cautè tractanda censuerunt, eaque moderatione, ut universi in iis subscribendis consentirent: et à quorum prudenti cautela sicubi posteà discessum fuerit; contentiones, lites, inimicitiæ, aliaque infinita incommoda, protinus subsecuta sunt.

In his disquisitionibus Lutherani à reformatis dissident; nec reformati ipsi prorsus inter se conveniunt. Ecclesia Anglicana optimo concilio, exemplo ab omnibus imitando, nullius conscientiæ, his in rebus, jugum imponit. Quæ de illis in articulis suis statuerit, talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa, aliquid ampliùs requirit curiosiùs statuere. Hinc summa inter nos pax cum sobria sentiendi libertate conjuncta. Utinam et vobis iisdem conditionibus, concordia stabiliatur! Utque veteri confessione vestra Helvetica contenti, neque alicui permitteretis aliter docere; neque ab aliquo quidpiam profitendum requireretis, ultrà id quod ab initio requisitum fuerit. Cum tamen summi illi viri

viri Calvinus et Beza (ut de aliis taceatur) secus de his articulis sentirent, quam alii plures; quos tamen non solum tolerandos, sed et pro fratribus habendos rite ac sapienter judicarunt. APPEND. III.

Hoc vobis non modo pacem inter vos ipsos conciliabit, verum etiam concordiam cum aliis Ecclesiis Reformatis sartam tectam tuebitur. Absque hujusmodi temperamine, unio illa cum Protestantibus, tantopere, desiderata nullo modo iniri poterit: vos, igitur, serio hæc, ut par est, considerate: nec a nobis, a plerisque aliis Reformatis, etiam a vestris antecessoribus novis ac durioribus impositionibus scedite, &c. &c.

N. B. *The former part of this letter, which relates to the intercession of Archbishop* Wake *in behalf of the* Hungarian *and* Piedmontese *churches, has never been hitherto published. The latter part, beginning with these words:* "Interim dum hæc feliciter peraguntur, "ignoscite," &c. *was inserted by Professor* TURRETIN *of* Geneva, *in his work, intituled,* Nubes Testium. *The words* "Interim dum hæc," &c. *were, from an ignorance of their connexion with what goes before supposed by some learned men to relate to the projected union between the* English *and* Gallican *churches*; and Kiorningius, *who says, in his Dissertation* De Consecratibus Episcoporum Anglorum, *that Dr* WAKE *communicated this project to the divines of* Geneva, *fell into this mistake, and probably drew* Dr MOSHEIM *after him.*

APPEND. III.

No XXI.

Extract from Archbishop WAKE's letter to Professor SCHURER at *Bern*, *July* 1718.

DE Anglia nostra te peramanter et sentire et scribere plurimum gaudeo. Quanquam enim non adeo cæcus sim patriæ meæ amator, ut non plurima hic videam quæ vel penitus sublata vel in melius mutata quovis pretio vellem, tamen aliqua etiam in hac temporum fæce occurrere, optimis etiam seculis digna, et quæ ipsa primæva Ecclesia Christiana probare, ne dicam et laudare, potuisset, et tu æquissime agnoscis et nos nobis gratulamur.

No XXII.

To Professor TURRETIN, *July* 1718.

Speaking of Bishop DAVENANT's *opinion as agreeable to his own:*

UTINAM sic sentiremus omnes! Et, fundamentalibus religionis articulis semper salvis, nihil ultra ab aliquo subscribendum requireremus, quod bonorum hominum conscientiis oneri esse potest, certe Ecclesiæ utilitatem parum promovebit.—Ut enim de hac Ecclesiarum Reformatarum utilitate paucis dicam: Primum earum stabilimentum in hoc consistere ut omnes sese, quantum fieri possit, contra Papalem potentiam, ac tyrannidem tueantur, nemini credo, dubium esse possit. Ut in hunc finem quam arctissime inter se uniantur, et in idem corpus coalescant; adeo ut siquid aliqua ex iis Ecclesiæ damni aut detrimenti a communi hoste fuerit illatum, id ab omnibus tanquam suum haberetur, concedi etiam necesse est.

Ut

Ut denique pax et concordia cujuslibet Ecclesiæ Reformatæ inter suos, ac cum aliis omnibus ejusmodi Ecclesiis conservetur; unicuique viro bono, sed præsertim Ecclesiarum illarum magistratibus atque ministris totis viribus enitendum esse, adeo clare apparet, ut nulla probatione firmiori indigeat. APPEND. III.

Afterwards:

Quid in hac re aliud faciendum restat, nisi ut tua et amicorum tuorum auctoritate primo facultas vestra Theologica, Magistratus, Ministri, Cives Genevenses; deinde eorum exemplo atque hortatu reliqua etiam fœderis Helvetici membra Reformata omnem lapidem moveant, ut pacem Ecclesiis Bernensibus restituant? Neque id ego sic fieri vellem, ut non simul et religionis veritati et doctrinæ puritati consulatur. Subscribant Ministri, Professores, Theologi, Confessioni vestræ veteri, anno editæ: Prohibeantur, sub quavislibet pœna, ne ullam in concionibus, scriptis, thesibus, prælectionibus sententiam publice tueantur illi confessioni quovis modo contrarium. Id solum caveatur, ne multiplicentur hujusmodi subscriptiones absque necessitate; neque stricte nimis inquiratur in privatas hominum eruditorum sententias; modo suis opinionibus frui pacifice velint; et neque docendo, neque disputando, neque scribendo, a publica confessione secedere, aut errores suos (si tamen errores revera fuerint) in scandalum cujusvis, multo magis Ecclesiæ aut Reipublicæ divulgare.—Habes, vir spectatisime, sententiam meam.

APPEND. III.

No XXIII.

Extract from a letter of Archbishop WAKE to Professor SCHURER at *Bern*, *July* 1719.

QUÆ de formula Consensus mihi narras, abunde placent: qui uti nolim laqueum absque causa injici conscientiis bonorum atque eruditorum hominum; ita neque fræna laxanda censeo quibuscunque novatoribus ad pacem publice turbandam; eaque vel scribenda vel docenda, quæ viris piis jure scandalum præbeant, quæque Confessioni vestræ olim stabilitæ falsitates notam injuria inurere videantur. Intra hos igitur limites si steterint Magistratus vestri, neque aliquid amplius a Lausannensibus requirant, nisi ut hoc demum fine formulæ Consensus subscribant; sperandum est nullum schisma, ea de causa, inter vos exoriturum. Pacem publicam tueri, etiam in rebus ad fidem spectantibus, Magistratus Christianus et potest et debet. Conscientiis hominum credenda imponere, nisi in rebus claris et perspicuis, et ad salutem omnino necessariis nec potest, nec debet. Quod si contra faciat, subditis tamen semper licebit ad Apostolorum exemplar, si quidem aliquid falsi, aut incertæ veritatis iis subscribendum injunxerint, obedire Deo potius quam hominibus.

No. XXIV.

No. XXIV.

Extracts from Archbishop WAKE's letter to Professor TURRETIN, in answer to one from him, dated *December* 1, 1718.

RES Bernensium Ecclesiasticas nondum penitus tranquillas esse et doleo et miror; eoque magis, quod hisce temporibus hæ de decretis divinis altercationes ubique fere alibi ad exitum sint perductæ. Quæ mea sit de iis sententia, nec adhuc cuiquam aperte declaravi, neque, ut deinceps patefaciam, facile me patiar induci. Hoc apud nos, tum ex mandatis regiis, tum ex diu servata (utinam semper servanda) consuetudine fixum est atque stabilitum, neque a quoquam exquirere quid de his rebus sentiat, modo articulis religionis, publica auctoritate constitutis, subscribat: neque in concionibus aut etiam disputationibus theologicis, aliquid amplius de iis determinare, quam quod illi articuli expresse statuant et ab omnibus ad Ministerii munus admittendis profitendum requirant.

Then follows an historical narrative of the rise, and occasion and censure, of the Lambeth *articles; as also of the rise and progress of* Arminianism *under the reigns of* JAMES I. *and* CHARLES I. *and of the subsiding of all disputes of that kind under* CHARLES II.—— *He then subjoins:*

Et quidem illud imprimis observatu dignum æstimo, quam moderate quam prudenter, in hac tam difficili disquisitione, optimi illi viri, martyres ac confessores Christi constantissimi, quos Divina Providentia ad Reformandam hanc nostram Ecclesiam seligere dignatus est, se gesserunt. Non illi curiositati cujusvis aliquid indulgendum puta-

APPEND. III

runt; non sed incertis hominum hypothesibus de creti divinis alicujus fidem alligare fas esse censuerunt. Sciebant quam inscrutabilia sint consilia Dei; et quanto intervallo omnes nostras cogitationes exuperent. Indeoque non religiose minus quam sapienter inter justos terminos sese continuerunt; neque in necessariis ad fidem nostram de hisce mysteriis stabiliendam deficientes; neque in non-necessariis determinandis officiosi; unde forte pro vera fide errorem, pro pace discordiam, pro fraterna unione ac charitate divisionem, odia, inimicitias in Ecclesiam Christi inducere poterant.

Hæc fuit eorum simplicitas vere evangelica; pietate non minus quam sapientia commendabilis; eoque magis suspicienda, ac fere pro divina habenda, quod tot annorum experientia reperta sit non solum optiman fuisse pacis ac concordiæ regulam, verum etiam unicum contra schismata et divisiones remedium.

Speaking afterwards of the Consensus, *he adds:*

Sunt igitur horum articulorum pars maxima illus generis, in quibus ab invicem dissentire nobis omnibus liceat, absque dispendio veritatis. Quia sunt ejusmodi de quibus Deus consilium suum non adeo clare aut præcise revelaverit, quin etiam eruditissimi atque perspicacissimi viri in suis de iis determinationibus errare possint, aut potius nunquam certi esse possunt se non errasse. Quid vero imprudentius, quid arrogantius, quid denique humilitate, non jam dico Christianorum, sed et hominum non nimium, sibi blandientium indignius esset, quam de rebus adeo obscuris, adeo incertis, adeo inter ipsos ejusdem Communionis Symmystas adhuc litigatis, distincte aliquid definire; et ab aliis auferre eam quam nos nobis quasi jure nostro asserimus sentiendi libertatem?

bertatem? O quantum potuit insana φιλαυτία! Et in aliorum conscientias, quam omnes verbis rejicimus, plerique re exerere cupimus, dominandi libido! Benedictus Deus, qui alium plerumque, in hoc nostro orbe, animum indiderit! APPEND. III.

No. XXV.

Archbishop WAKE's letter to Mr JABLONSKI, in answer to the two following questions:

An de Unione Evangelicorum cum Ecclesia Romana agendum sit?

Vel,

An omnis ea de Re Tractatio tanquam periculosa et fallax omnino sit evitanda?

QUOD de fœdere nescio quo cum Pontificiis ineundo scribis somniare temeriaros quosdam apud vos homines suæ tranquillitatis magis quam veritatis amatores; non possum non mirari ecquod inde commodi Ecclesiis Reformatis proponunt. Adeone ulli e nostris aut incognita aut inexperta est Romanensium superbia atque tyrannis, ut credatur vel illos a suo fastigio potestatis, ac infallibilitatis, nostri gratia, sese dimissuros, vel nos eorum causa ad servitutem tam diu rejectam ultro iterum redituros? Hoc tam perniciosum, tam infame facinus, ab animis omnium nostrorum longe avertat Deus! Imo potius bona, patriam, parentes, omnia relinquamus quam ut sic inveniamur ἐπιζημιῶται ἀπίστεως: (quidni enim ipsis hic Apostoli vocibus utar?)

Neque tamen sic intelligi vellem quasi omnem omnino de pace tractatum etiam cum Pontificiis refugiendum putarem. Tractemus, si libet: sed ut decet, cum æqualibus: Neque aut nos in illos potestatem indebitam nobis arrogemus, neque illis in nos concedamus. Christiani sunt illi? et nos Christiani. Catholici? et nos Catholici.

APPEND. III. Errare nos possumus? etiam illi possunt errare. Liberi sunt illi a dominio nostro? neque nos illis ulla in re subditi sumus. Si igitur cum illis omnino sit agendum, ante omnia necesse fuerit in prævias conditiones tractandi convenire; utque mutuo statuatur, nullum esse inter eos vel inter nos infallibilitatis prærogitivam, alterutri nostrum a Christo concessam. Posse utrinque errari, forte et utrinque erratum esse. Utrorumque ergo dogmata libere examinanda, et ad amussim verbi Dei exigenda. Renuntiandum insuper pretensæ auctoritati tum summi quem vocant Pontificis, tum Ecclesiæ Romanæ in alias Christi Ecclesias; ut sic, ab eorum dominatione tuti, ex æquo cum illis agere possimus. De pluribus atque præcipuis Doctrinæ Christianæ capitibus, in quibus utrinque consentimus, nulla lis erit. De cæteris consideretur imprimis quousque invicem concordari valeat; et in quibus nondum in eandem sententiam concurri potest, quæratur porro, an talia sint, quæ salva pace mutuo tolerari nequeant. Si hoc conveniatur, quæratur denique de Liturgia Publica, an talem nobis exhiberi curabunt, ut omnes simul ad eundem Dei cultum amice accedere valeamus. Si qui sint Romanæ Ecclesiæ Symmystæ adeo æqui, ut his conditionibus sincere nobiscum agere velint, non video cur ab eorum colloquio abstineamus. Absque hujusmodi stipulatione præmissa frustra cum iis tractabimus: nisi sub pacis conciliandæ prætextu veritate renuntiare decreverimus.

Habes, vir clarissime, meam qualemcunque hac de re sententiam: Extemporaneam quidem illam, nec pro materiæ dignitate satis ponderatam; sed tamen justam, et, nisi ego plurimum fallor, talem a qua absque extremo periculo nunquam a nostris discedi possit. Faxit Deus, ut in hisce considerandis non tam nostra quæramus quam ea quæ sint Jesu Christi! Nec adeo hujus seculi pacem amemus, ut futuri præmia amittamus. Tibi, vir præ-

stantissime,

stantissime, sapientiam, prudentiam, eruditionem non vulgarem concessit Deus; etiam constantiam in veritate tuenda, pro qua tanta et huc usque passus fueris, et deinceps pati te paratum ostendis. Tuo itaque exemplo alios instruas, neque concordiam atque unionem cum ullis Christi discipulis, ubi justis conditionibus iniri possit, pertinaciter refugere; neque iniquis conditionibus stolide timideve, admittere: aut vana spe pacis deliniti, ad servitutis Papalis jugum colla submittere, quod neque nos, neque patres nostri ferre potuere. Hoc tam grave scandalum, tam perniciosam prævaricationem ab Ecclesiis Reformatis ut semper avertat Deus, summo ardore precatur,

APPEND. III.

Spectatissime Vir,

Frater tuus in Christo colendissimus, &c.

Maii 22, 1719.

Advertisement.

THE following TABLES have been compiled with much attention and pains from the best authors; and it is therefore hoped that they will be considered as a useful addition to Dr MOSHEIM's work; and the more so, as they are not confined to the *persons* and *things* contained in it.

The dates, that are placed in the columns which contain the SOVEREIGN PRINCES and POPES, are designed to mark the year of their decease.

As several of the *Ecclesiastical* and *Theological Writers*, mentioned in these Tables, deserve a place also among *Profane Authors*, on account of their Philosophical, Literary, or Historical Productions; so their names will be repeated in the two distinct columns that contain the learned men of each century.

It is further to be observed, that the Romish Church, even long before the time of the Reformation, looked upon many persons as *Heretics* whom we, on our principles, cannot consider in the same light, and whose doctrines really tended to promote that Reformation in which we glory. I have therefore, in many places, added the words *real* or *reputed* after *Heretics*, rather than seem to submit to the decisions of a superstitious Church in this matter.

CHRO-

CHRONOLOGICAL TABLES.

CENTURY I.

Foreign Princes.		Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events.	Profane Authors.
Roman Emperors.	A. D.	The succession of the first Bishops of Rome is a matter full of intricacy and obscurity ——We shall herein follow the learned Bp Pearson.	The Evangelists and Apostles	Dositheus.	The tax of Augustus Cæsar.	Titus Livius.
			The three Apostolic Fathers.	Simon Magus.	The birth of Christ.	Germanicus.
				The Gnostics.	The offerings presented to Jesus Christ by the Wise Men from the East.	Gratius.
				Cerinthus,		Ovid.
			Clement }	Hymenæus }		Julius Hyginus.
			Barnabas }	Philetus, }		Labeo.
			Hermes }	who, together		Valerius Maximus.
			Philo the Jew.	with Demas and Diotrephes, are rather to be considered as apostates than as Heretics.	The four passovers celebrated by Christ.	Phædrus.
			Flavius Josephus.		John the Baptist beheaded.	Verrius Flaccus.
			These are almost all the genuine Ecclesiastical Writers of the First century, that are now extant. For the Letter of Jesus Christ to Abgarus king of Edessa——the	The Nicolaitans.	Christ's miracles, sufferings, death, resurrection, and ascension.	Strabo.
				Ebion.	The descent of the Holy Ghost.	Dionysius of Alexandria.
				The Nazarenes.	St Stephen the first martyr.	Seneca, the Rhetor.
				N. B. The Ebionites and Nazarenes, though	The Conversion of St Paul.	Seneca the Philosopher and Poet.
					Institution of Agapæ, or Feasts of Charity.	Velleius Paterculus.
						Cremutius
						Isidore of Charax.
						Celsus, the Physician.
Augustus	14					
Tiberius	37					
Caligula	41					
Claudius	54					
Nero	68					
Galba	69					
Otho	69					
Vitellius	70					
Vespasian	79					
Titus	81					
Domitian	96					
Nerva	98	Linus. Anacletus. Clement. Evaristus. Alexander.				

The dates of the deaths of the Roman Pontifs are not the same in the accounts of Chronologers. Petau,

Sovereign Princes.	*Popes, or Bishops of Rome.*	*Ecclesiastical and Theological Writers.*	*Heretics.*	*Remarkable Events.*	*Profan Writers.*
	Fleury. Pearson. Marcel. Pfaff, Bower, Lenglet, and others, differ frequently in this respect; and their differences sometimes are considerable. For example, The death of Pope Anicetus is placed by Petau and Lenglet, in the year 161, by Pearson and Pfaff in 162, by Fleury, Walch, and Bower, in 168. As it is impossible to reconcile these historians, and difficult often to decide which calculates best, we shall follow Pearson and Pfaff as the surest guides.	Gospels, Acts, Epistles and Liturgies, that have (besides those which we esteem Canonical) been attributed to the Apostles—as also the Epistles of Mary to Ignatius and others—the Acts of Pilate—the Epistles of Seneca to St Paul, &c. must be considered as apocryphal and spurious. The works that bear the name of Dionysius the Areopagite were forged in the Fifth Century.	generally placed by the Learned in the first century, yet belong more properly to the second.	Baptism is administered by Immersion. Several Christian churches founded. The first persecution under Nero. The oracles reduced to silence, a dubious, or rather a fabulous story. The destruction of Jerusalem. The accounts of a dispute between St Peter and Simon the Magician at Rome, and of a statue's having been erected to the latter in that city, seem idle and fictions. The second persecution of the Christians under Domitian. St John cast into a cauldron of boiling oil a dubious story. The adventures of Apollonius Tyaneus.	Massa binus. mus of. dria. (us Ner Philo t Pompe Mela mella. mius P mon. nus. S Marcu næus C tus. La Andro Petron Persius tetus. rides. Joseph us Itali Valeri cus. Pl Elder. the Yo Asconi dianus. Valeri Juvena tial. St Sext. J Frontin Quintil Dion C stome. tus. Ph Appion gus Po Athena

CENTURY II.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors*
Roman Emperors.	Xyſtus or Sixtus 127	Ignatius of Antioch.	Nazarenes.	Third perſecution under Trajan, mitigated by the interceſſion of Pliny the Younger.	Arrian.
A. D.	Teleſphorus 138	Polycarp.	Gnoſtics.		Aulus Gellius.
Trajan 117	Hyginus 150	Juſtin Martyr.	Cainites.		Plutarch.
Adrian 138	Pius I. 153	Hegeſippus.	Elxai.		Florus.
Anton. Pius 161	Anicetus 162	Theophilus of Antioch, the firſt who made uſe of the word Trinity to expreſs the diſtinction of what divines call, perſons in the Godhead. The Chriſtian church is very little obliged to him for his invention. The uſe of this and other unſcriptural terms, to which men attach either no ideas, or falſe ones, has wounded charity and peace, without promoting truth and knowledge. It has produced hereſies of the very worſt kind. Melito. Tartian. * Papias. Apollinaris. Hermias. Athenagoras.	Saturninus.	Fourth Perſecution under Adrian.	Celſus, the Lawyer.
M. Antonius 180	Soter 172		Millenarians.		Oenomaus Philo of Phœnicia.
Lucius Verus	Eleutherius 185		Baſilides.	Fifth Perſecution under Antoninus Pius, continued under Marcus Aurelius and Lucius Verus.	Ptolemy, the Aſtronomer and Geographer.
Commodus 192	Victor 196		Iſidore, the Son		Salvius Julianus.
Pertinax 193			Carpocrates and his followers.		Suetonius.
Did. Julianus 193			Marcellina and Epiphanes.		Apollonius, the Philoſopher.
Niger 194			Prodicus, the chief of the Adamites.	Converſion of the Germans and Gauls, and (if we may give credit to Bede) of the Britons.	Appian.
Albinus			Valentine and his followers.		Fronto.
Severus 198			* Tatian, ſuppoſed to be the chief of the Encratites, Hydroparaſtates, and Apoctactites.	The Thundering Legion—a dubious event.	Maximus Tyrius.
			Ptolomæus Secundus.	Inſurrections of the Jews againſt the Romans.	Taurus Calviſius.
			Cerdo.	Sedition and ſlaughter of that people under the ſtandards of Barcocheba, the falſe Meſſiah.	Apuleius.
			Marcion.		Artemidorus.
			Florinus.		Lucian.
			Docetæ, or Phantaſiaſts.	The Jews are driven from Jeruſalem.	Numenes.
			The Melitonians.		Pauſanias.
			The Saccophori.	Horrible calumnies thrown out againſt the Chriſtians by Lucian, Creſcens, Celſus, and the Pagans in general.	Polianus.
			Severians.		Sextus Empiricus.
			Ophites.		Athenæus.
			Artotyrites.	The peruſal of the Sibylline Oracles prohibited by an imperial edict.	Julius Pollux.
			Theodotus, the Tanner,		Diogenes Laertius.
					Gallienus.
					Ammonius Saccas.
					Priſcus.
					Cephalion.
					Ariſtides.
					Hermogenes,

Sovereign Princes.	*Popes or Bishops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events and Religious Rites and Inſtitutions.*
Carinus 284 Numerianus 284 Dioclesian Maximian				Jewiſh ſchools erected at Babylon, Sora, and other places. Remarkable deaths of thoſe that perſecuted the Chriſtians, related by Tertullian, Euſebius, and Lucius Cœcilius. Many illuſtrious men and Roman ſenators converted to Chriſtianity. The origin of the Monaſtic life derived from the auſtere manners of Paul the Theban, the firſt Hermit. Dioclesian aſſumes the name and honours due to Jupiter, and orders the people to worſhip him. Religious rites greatly multiplied in this century; altars uſed; wax tapers employed. Public churches, called in Greek Κυριακὰ, built for the celebration of Divine worſhip. The Pagan myſteries injudiciouſly imitated in many reſpects by Chriſtians. The taſting of milk and honey previous to Baptiſm, and the perſon anointed before and after that holy Rite—receives a crown, and goes arrayed

Sovereign Princes.	*Popes or Bishops of Rome.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events and religious rites and institutions.*	*Profane Authors.*
				in white for some time after. The stoay of the seven Sleepers of Ephesus, and the martyrdom of Ursula, and the 11000 British Virgins, the principal fables invented in this century.	

CENTURY IV.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
Roman Emperors.	Marcellinus 304	Lactantius Firm.	The Manichæans disguised under the denominations of Encratites, Apotactics, Saccophori, Hydroparastates, and Solitaries.	The Tenth Persecution continued.	Ælius Donatus.
A. D.	Marcellus 309	Lucius Cæcilius.		The Athanasians or Orthodox persecuted by Constantius, who was an Arian, and by Valens, who ordered 80 of their deputies, all Ecclesiastics, to be put on board a ship, to which fire was set as soon as it was got clear of the coast.	Servius.
Diocletian and Maximian abdicate the Empire in the year 305	Eusebius 311	Dorotheus,			Helladius.
Galerius 311	Melchiades 313	Bishop of Tyre.			Andronicus Nonius.
Constantius 30	Sylvester 335	Eusebius,			Marcellus.
Constantine the Great 337	Mark 336	Bishop of Cæsarea.			Sext. Aurelius Victor.
His adversaries, Maximin 313	Julius 352	Constantine the Great.			Maximus of Smyrna, who is supposed to have taught the Emperor Julian Magic.
Maxentius 312	Liberius 367	Eustathius.	Arius and his followers, who were divided into Eunomians, Semi-arians, Eusebians, Homoiousians, or Aacacians, and Pfathyrians.	The Christians persecuted by Sapor.	Oribases.
Licinius 325	A schism between Liberius and Felix.	Bishop of Antioch.			Eutropius.
Constantine II. 338	Damasus 384	Commodianus.			Libanius.
Constantius 361	A new schism between this Pontif and Ursinius.	Alexander, Bishop of Alexandria.		The Supposed Conversion of Constantine the Great, by a Vision representing a fiery cross in the air.	Ausonius.
	Syricus 398	Juvencus.			Pappus, the famous Mathematician.
		Athanasius, Bishop of Alexandria.			Prudentius.
		Antonius, who, with	Photinus, Apollinarius,		Rufus Festus Avienus.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Ecclesiastical and Theological Writers.*	*Heresies, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
Conſtans 350 Julian the apoſtate 363 Jovian 364 Valentinian 375 Valens 378 Gratian 383 Valentinian II. 392 Theodoſius the Great 395 The diviſion of the Roman Empire into the Eaſtern and Weſtern Empires. The Viſigoths ſettle in Gaul and Spain about the latter end of this century. Athanaric 382 Alaric.		Paul the hermit, was the firſt inſtitutor of the Monaſtic life. Marcellus, biſhop of Ancyra. Theodore, Biſhop of Heraclea. Julius, biſhop of Rome. Jul. Firm. Maternus. Pachomius. Euſebius, biſhop of Emeſſa. Serapion. Cyril, biſhop of Jeruſalem. Hilarius, biſhop of Poitiers Lucifer, biſhop of Cagliari. Phœbadius, Biſhop of Agen. Eunomius. Zeno, biſhop of Verona. Titus, biſhop of Boſtra. Damaſcus, biſhop of Rome. Epiphanius, biſhop of Salamis. Optatus, biſhop of Milevi. Pacianus Marius Victorinus.	Father and Son. Macedonius. Anthropomorphites, Priſcillian, Andæus, Meſſalians, or Euchites Collyridians. Euſtathians. Colluthus. Helvidius. Bonoſus. Vigilantius. Three ſchiſms of the Meletians, Luciferians, and Donatiſts.	Firſt General Council. It was held at Nice in 325. In it the opinions of Arius were condem'd and the popes declared equal in dignity with other Chriſt. Bps. A ſecond general council is held in the year 381 at Conſtantinople, in which the errors of Macedonius are condemned. Remarkable progreſs of the Chriſt. religion among the Indians, Goths, Marcomanni, & Iberians. The famous donation of Conſtantine in favour of the Roman ſee—A mere fable. The miraculous defeat of Eugenius by Theodoſius. Julian's attempt to invallidate the predictions of the prophets, by encouraging the Jews to rebuild the temple of Jeruſalem defeated by an earthquake and fiery eruption. See the learned Bp of Glouceſter's intereſting and ingenius work, entitled, Julian, or a Diſcourſe, &c. Theodoſius the Great, is obliged by Ambroſe, bi-	Themiſtius. Flavius Vegetius. Hierocles. Julian, Ammianus Marcellinus. Symachus. Lactantius. Jamblichus. Ælius Lampridius. Euſebius of Cæſarea. Jul. Firmicus Maternus. Chalcidius. Pomponius. Feſtus. Quintus Curtius. Macrobius.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers	Heretics, &c.	Remarkable Events and religious rites and institutions.	Profane Authors.
		Liberius, Bishop of Rome. Ephrem the Syrian. Didymus of Alex. Basil, Bishop of Cæsarea. Gregory, Bishop of Nazianzum. Gregory, Bishop of Nyssa. Amphilochius, Bishop of Iconium. Hegesippus. Apollinarius, Father and Son. Eusebius, Bishop of Vercell. Diodore, Bishop of Tarsus. Proba Falconia. The Thee Macarii. Ambrose. Jerom. Ruffinus. Philastrius. Paulinus, Bishop of Nola. Augustin. John Chrysostom.		shop of Milan, to do public penance for the slaughter of the Thessalonians. The Eucharist was, during this century, administered in some places to infants and persons deceased. Something like the doctrine of Transubstantiation is held, and the ceremony of the Elevation used in the celebration of the Eucharist. The council of Elvira in Spain, held in the year 305, not only solemnly forbids the adoration of pictures or images, but even prohibits the use of them. The use of incense and of the censer, with several other superstitious rites, introduced—The churches are considered as externally holy, the fonts are invoked, images used and the Cross worshipped. The Clerical order augmented by new ranks of Ecclesiastics, such as Archdeacons, Country Bishops, Archbishops, Metropolitans, Exarchs, &c.	

CENTURY V.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events.*	*Profane Authors.*
Emperors of the west.	Anastasius 402	Caudentius, bishop of	Vigilantius.	Foundation of the French monarchy by Pharamond, or rather by Clovis.	Anienus.
A. D.	Innocent 417	Bresse.	Pelagius,	An earthquake which swallows up several cities in Palestine.	Martianus Capella.
Honorius 423	Zosimus 418	Sulpicius Severus.	Celestius,	A Third General Council held at Ephesus, at which Nestorius was deposed, in the year 431.	Claudian.
Valentinian 455	Boniface I. 423	Palladius.	Julian,	A Fourth General Council held at Chalcedon, against Eutyches, in the year 451.	Eunapius.
Maximus 455	A schism between this pope and Eulalius.	Heraclides.	Authors of what is called the Pelagian Heresy.	Progress of Christianity among the Franks and Germans.	Macrobius.
Avitus 456	Celestine I. 432	Innocentius.	John Cassian,	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St Patrick, whose original name was Succathus, who arrived in Ireland in the year 432.	Olympiodorus.
Majoranus 461	Sixtus III. 440	Polybius.	Faustus,	Terrible persecutions carried on against the Christians in Britain, by the Picts, Scots, and Anglo-Saxons—in Spain, Gaul, and Africa, by the Vandals—in Italy and Pannonia, by the Visigoths—in	Orosius.
Severus 465	Leo the Great 46	Pelagius.	Gennadius,		Peutinger.
Anthemius 472	Hilarius 467	Celestius.	Vincent of Lirins, Semi-Pelagians.		Rutilius Claudius Numantianus.
Olybrius 472	Simplicius 483	Theodore, bishop of Mopsuesta.	Nestorius,		Servius Honoratus.
Glycerius deposed in 474	Felix III. 492	Polychronius.	Theodoret,		Sidonius Apollinaris.
Julius Nepos deposed in 475	Gelasius 496	Nonnus.	Theodore of Tarsus,		Candidus, the Isaurian.
Romulus Augustulus, who reigned till the 23d of August, when Odoacer took the title of king of Italy, and put an end to the western empire.	Anastasius II. 498	Synesius.	Theodore of Mopsus,		Zozimus, the Historian.
	Symmach I.	Isidore of Pelusium.	Nestorians.		Idacius.
	A schism between him and Laurentius.	Cyril of Alexandria.	Eutyches.		Quintus, or Cointus.
Kings of Italy.		Orosius Marius creator.	Dioscorus.		Priscus.
Odoacer 493		Maximus, bishop of Turin.	The Acephali.		Musæus.
Theodoric		Theodoret.	—Monophysites.		Proclus.
Emperors of the east.		Cassian.	—Jacobites.		Simplicius.
Arcadius 408		Peter Chrysologus.	—Armenians.		
Theodosius II. 450		Hilarius.	—Theopaschites.		
Marcianus 457		Philostorgius.	—Predestinarians.		
		Vincent of Lerins.	—Cœlicolæ.		
		Socrates.	Peter, the Fuller.		
		Sozomenes.	Xenaias.		
		Leo the Great.			
		Prosper.			
		Idacius.			
		Basil.			
		Seleucus.			

Sovereign Princes.	*Popes, or Bishops of Rome.*	*Ecclesiastical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events—Religious etc.*	*Profane Authors.*
Leo I. 474 Leo II. 474 Zeno Isaur 491 Anastasius		Arnobius the Younger. Claudian Mamertus. Faustus. Felix, the Roman pontif. Vigilius Tapsensis, supposed by some learned men to have been the author of what is commonly called the Athanasian Creed. Victor the African. Gennadius. Zosimus. Prosper. Sidonius. Apollinar. Æneas Gaza.		Africa, by the Donatists and ircumcellians—in Persia, by Isdegerdes—Besides the particular persecutions carried on alternately against the Arians and Athanasians. The extinction of the Western Empire. The Theodosian Code drawn up. The city of Venice founded by the inhabitants of the adjacent coast, who fled from the incursion of the Barbarian Felix III. Bishop of Rome (whom Bower and others look upon as the second pope of that name) is excommunicated, and his name struck out of the Diptyca, or sacred registers, by Acacius, Bishop of Constantinople. Many ridiculous fables invented during this century; such as the story of the phial of oil, brought from heaven by a pigeon at the baptism of Clovis—the vision of Attala, &c.	
Gothic Kings of Spain. Alaric 411 Ataulphus 415 Sigeric 415 Vallia 420 Theodoric 451 Thorismond 452 Theodoric II. 466 Euric 484 Alaric II.					
Kings of France. Pharamond, first king 420 Clodion 451 Meroveus 456 Childeric 481 Clovis I.					
The Kings of the Vandals in Africa, where they settled in the year 429 Genseric 466 Huneric 484 Gontamond 496 Trasamond					
Kings of England. Vortigern. Kingdom of Kent founded by Hengist the Saxon, in 457, That of Sussex by Ælla, in 419					

CENTURY VI.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events.*	*Learned Men, Hiſtorians, Philoſophers, and Poets.*
Kings of Italy, A. D. Theodoric 526 Athalaric 534 Amalaſuntha 534 Theodatus 536 Vitiges 540 Ildebal 544 Totila 553 Tegas 554	Symmachus 514 Hormiſdas 523 John I. 526 Felix IV. 529 Boniface II. 531 A ſchiſm between Boniface and Dioſcorus. John II. 535 Agapetus I. 536 Sylverius 540 A ſchiſm between Sylverius and Vigilius. Vigilius 555 Pelagius I. 558 John III. 572 Benedict I. 577 Pelagius II. 590 Gregory I.	Cæſarius, biſhop of Arles. Fulgentius, biſhop of Ruſpa. Boethius. Timothy of Conſtantinople. Ennodius. Severus. Caſſiodorus. Procopius. Peter, the deacon. Mexentius, a Scythian monk. Dionyſius, the Little. Fulgentius Ferrandus. Marcellinus. Zachary, the Schoolman. Heſychius. Facundus Hermian. Pope Vigilius. Ruſticus, a Roman deacon. Junilius Victor of Capua. Primaſius. Jornandes. Liberatus. Victor, the African. Venantius Fortunatus.	Deuterius. Severus, leader of the Acephali. Themiſtius, chief of the Agnoites, who maintained that Chriſt was ignorant of the day of judgment. Barſanians or Semi-dulites, who maintained that Chriſt had ſuffered only in appearance. Jacob Zanzale, the chief of the Jacobites, or Monophyſites. John Philoponus, the chief of the Tritheites. Damianiſts. Origeniſts. Corrupticolæ. Acœmetæ. The Arians, Neſtorians, Eutychians, and Pelagians, continued to raiſe troubles in the church.	Several nations converted to Chriſtianity. The canon of the maſs eſtabliſhed by Gregory the Great. The Benedictine Order founded. Forty Benedictine monks, with Auguſtin at their head, are ſent into Britain by Gregory the Great, in the year 596, who convert Ethelbert, king of Kent, to the Chriſtian faith. The kingdom of the Oſtrogoths is deſtroyed by Juſtinian, who becomes maſter of Italy. The Lombards invade Italy in the year 568, and erect a new kingdom at Ticinum. The Chriſtians are perſecuted in ſeveral places. The orthodox are oppreſſed by the emperor Anaſtaſius, Thraſemond, king of the Vandlas, Theodoric, king of the Oſtrogoths, &c. Female convents are greatly	Juſtinian Boethius. Procopius. Trebonian. Agathias, who continued the hiſtory compoſed by Procopius. Jornandes. Gregory of Tours. Marius, biſhop of Avranches, an eminent hiſtorian. Menander, the hiſtorian. Stephen of Byzantium. Magn. Aurelius Caſſiodorus. Dionyſius the Little.
Emperors of the eaſt. Anaſtaſius 518 Juſtin I. 527 Juſtinian 565 Juſtin II. 578 Tiberius II. 586 Mauritius					
Gothic Kings of Spain. Alaric 507 Geſalric 512 Amalaric 531 Theuda 548 Theudiſilla 548 Agila 552 Athanagilda 567 Liuva 562 Leuvigild 585 Richared Theſe princes were maſters alſo of Narbonne and Aquitain.					

...RT. VI.					
...reign inces.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Herſies real or reputed.*	*Remarkable Events.*	*Learned Men, Hiſtorians, Philoſophers, and Poets.*
ings of ngland. The third axon king- lom is found- ed in England by Cerdic, in 514, and is called the kingdom of the Weſt Saxons. The fourth event that of the eaſt Saxons, by Erchenwen in 527 The fifth, that of Northumberland, by Ida, in 547 The ſixth, that of the Eaſt Angles, by Uffa, in 575 The ſeventh, that of Mercia, by Cridda, in 582 Thus was ſucceſſively formed the Saxon Heptarchy.		Anaſtaſius of Mount Sinai, afterwards biſhop of Antioch. John the Schoolman. Coſmas. Gildas. Leander. John of Conſtantinople. Columbanus. Leontius Byzant. Leontius of Cyprus. Gregory the Great. Iſidorus of Seville. Lucius's Carinus. Proclus Diadochus.		multiplied in this century. Litanies introduced into the church of France. The Arians are driven out of Spain. Superſtition of the Stylites introduced by Simeon, the head of that crazy ſect, who ſpent his life on the top of a pillar, and fooliſhly imagined, that he would, by this trick, render himſelf agreeable to the Deity. The Romiſh writers ſay, he choſe this lofty habitation (for the pillar was 36 cubits high) to avoid the multitude which crowded about him to ſee his miracles. The Chriſtian Era is formed in this century by Dionyſius the Little, who firſt began to count the courſe of time from the birth of Chriſt. The Juſtinian code, Candect, Inſtitutions, and Novelle, collected and formed into a body. Antioch, that was deſtroyed by an earthquake is rebuilt by Juſtinian. The fifth general council aſ-	
Kings of France. Clovis I. 511 The kingdom is divided between his four ſons, viz. Thierry, Metz 534 Clodomire, Orleans 524 Childebert Paris 558 Clotaire, Soiſſons 562					

Sovereign princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Learned Hiſtorians Philoſophers Poets.*
A ſecond diviſion of the kingdom between the four ſons of Clotarie I. viz. Cherebert Paris 566 Gontran, Orleans 593 Chilperic, Soiſſons 584 Sigibert, Metz 575				ſembled at Conſtantinople in the year 553, under Juſtinian I. in which the Origeniſts and the Three Chapters were condemned.	
Kings of the Vandals in Africa. Thraſamond 223 Hilderic 530 Gilimec, defeated and taken priſoner by Beliſarius, in the year 534 By this event Africa became again ſubject to the Emperors of the Eaſt.					
Kings of the Lombards, who entered into Italy in the year 568 Alboinus 571 Clephis 573 Antharis 590 Agilulf					
Exarchs of Ravenna. Longinus 583 Smaragdus 588 Romanus 598 Callinicus					

CENTURY VII.

Sovereign princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events. religious rites.*	*Profane Authors.*
Emperors of the Eaſt.	Sabinianus 605	Auguſtine, firſt archbiſhop of Canterbury, was nominated to that high office in the year 597, by Gregory the Great biſhop of Rome with the conſent of Ethelbert, king of Canterbury, he died in the year 611	John Philoponus.	The ancient hereſies were ſtill in vigour during this century; to theſe were added the Pauli-cians, Monothelites.	An extraordinary progreſs is made in the converſion of the Engliſh.	The author of the Alexandrian Chronicle.
A. D	Boniface III. 606		John Malela.		The archbiſhopricks of London and York are founded, with each 12 biſhoprics under its juriſdiction.	Iſidore of Seville, who beſides his theological productions, compoſed a Hiſtory of the Goths and Vandals, and a work entitled, Etymologicon Scientiarum, in which he gives an account of the origin and nature of the different ſciences.
Mauritius 602	——IV. 614		Heſychius of Jeruſalem.			
Phocas 610	Deodatus 617		Theophylact. Simocatta.		The archbiſhopric of London is tranſlated to Canterbury.	
Heraclius 641	Boniface V. 625		Antiochus.			
Conſtantine III. 641	Honorius I 538		Modeſtus.		The goſpel is propagated with ſucceſs in Holland, Frieſland, and Germany.	
Heraclianus 642	Severinus I. 639		Cyrus of Alexand.			
Conſtans II. 668	John IV. 641		Jonas.		The ſchiſm between the Greek and Latin churches commences in this century.	
Conſtantine IV. 685	Theodorus I. 648		Gallus.			
Leontius 698	Martin I. 655		John Moſchus.		The riſe of Mahomet, and the rapid progreſs of his religion, which is propagated by fire and ſword.	In this century commenced that long period of ignorance and darkneſs which remained until the light of the Reformation aroſe.
Tiberius III. 703	Eugenius I. 656		Andreas Damaſcenus.			
Juſtinian II.	Vitalianus 671		George Piſides.			
Kings of the Goths in Spain.	Adeodatus 676		Eligius.			
Victeric.	Domnus 678		The two Theodores.			
Gondemar	Agatho 682		Paulus.			
Siſebut 621	Leo II. 684		The Emp. Heraclius.			
Recarede II. 621	Benedict II. 685		Maximus Corf.			
Suinthila 631	John V. 686		Theodore, the monk.			
Sinenand 636	Conon 687		The Emp. Conſtans II.			
Chintila 6 .	Sergius I. 701		Martin, biſhop of Rome.			
Tulga 642	A ſchiſm occaſioned by the pretenſions of Theodore and Paſchalis.		Maurus of Ravenna.			
Cindevind 649			Anaſtaſius, a monk—a Rom. Preſb.			
Receſuinthe 672						
Vamba 680						
Ervige 687						
Egica						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Profane Authors.*
Kings of France.			Fructuoſus, Hiſp.		under the reign of Iſdegerdes III.	
Clotaire II. 628			Peter, Metropolitan of Nicodemia.		Boniface IV. receives from that odious tyrant Phocas (who was the great patron of the popes, and the chief promoter of their grandeur) the famous Pantheon, which is converted into a church. Here Cybele was ſucceeded by the Virgin Mary, and the Pagan deities by Chriſtian martyrs. Idolatory ſtill ſubſiſted; but the objects of it were changed.	
Dagobert 638			Julian Pomerius.			
Sigibert II. 654			Agatho.			
Clovis 660			John, of Theſſalonica			
Clotaire III. 688			Creſconius.			
Childeric II. 673			Ildefonſus.			
Dagobert II 679			Marculph.			
Theodoric III. 690			Macarius.			
Clovis III. 695			John Climachus.			
Childebert III.			Fortunatus Venant.			
The race of the Idle Kings begins with Theodoric III. and ends with Childeric III.			Iſidore of Seville. who compoſed Commentaries on the Hiſtorical Books of the Old Teſtament, and is acknowledged to have been the principal Author of the famous Moſarabic Liturgy, which is the ancient Liturgy of Spain.		Ina, king of the Weſt Saxons, reſigns his crown, and aſſumes the Monaſtic habit in a convent at Rome. During the Heptarchy, many Saxon kings took the ſame religious turn. Pope Agatho ceaſes to pay the tribute which the See of Rome was accuſtomed to pay the Emperor at the election of its pontif.	
England. The Heptarchy.						
Kings of the Lombards in Italy.						
Agilulph 616						
Adaloaldus 626						
Ariovaldus 638						
Rotharis 653						
Rodoald. 656						
Aripert 662						
Gondipert 662						
			Dorotheus.			
			Sophronius, Biſhop of Jeruſalem.			

gn	Popes or Biſhops of Rome	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
ald 673 ld 673 rit 689 ert 701					The Sixth General council is held at Conſtantinople, under Conſtantine Pogonatus, againſt the Monothelites, in the year 680. The Seventh, which is looked upon by ſome as a kind of Supplement to this, was held in the Trullus, under Juſtinian II. in the year 692, and is called Quiniſextum.	
s of na. gdus 610 615 ic- 617 643 lo- al- 649 pius 650 lo- al- 686 lorus 687 es 702						

CENTURY VIII.

Sovereign Princes	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt. A. D. Juſtinian II. 711 Philipicus 713 Anaſtaſius II. 714 Theodoſius III. 716 Leo III. Iſaur. 741 Conſtantine V. Copron. 775 Leo. IV. 780 Conſtantine VI. Porphyr. 797 Irena.	John VI. 705 John VII. 707 Siſinius 708 Conſtantine 714 Gregory II. 731 Gregory III. 741 Zachary 752 Stephen II. 752 Stephen III. 757 Paul 767 Aſchiſm between Paul and Theophylact. Stephen IV. 772 A ſchiſm between Conſtantine. Philip. and Stephen IV. Adrian 795 Leo III.	Britwald 731 Tatwin 734 Nothelm 741 Cuthbert 758 Bregwin 762 Lambert 790 Athelard.	Venerable Bede. John Damaſcenus. The anonymous author of a book entitled, Ordo Romanus ce Divinis Officiis, publiſhed in the Bibl. Patr. Charlemagne, ſee the Capitularia, publiſhed by Baluzius at Paris, in 1677, and the Codex Carolinus, publiſhed at Ingoldſtadt, in 1634 by Gretzer. Ambroſius Autbertus. The Popes Gregory I. Gregory II. and Adrian Florus. Paul, the Lombard. Paulinus, Biſhop of Aquileia.	The Eutychians, Monotheliteſ, and Jacobites continue to propagate their doctrines. The Paulo-Johanniſts, who were ſo called from their leaders Paul and John, and embraced the pernicious errors of Valentine and Manes. The Agonoclites, a wrong-headed ſet of people, who prayed dancing Adelbert. Felix, Biſhop of Urgella. Elipand, Biſhop of Toledo. Leo, the Iſaurian, who deſtroyed the images in the churches, and was the chief of Iconoclaſtes; and	Rapid progreſs of the Saracens in Aſia and Africa. The downfal of the kingdom of the Lombards, and of the exarchate of Ravenna, the latter of which is granted to the ſee of Rome, by Pepin, king of France. Charlemagne adds to the grant of Pepin ſeveral provinces; though the titles and acts of this grant have not been produced by the Roman Catholic hiſtorians. The ceremony of kiſſing the pope's toe introduced The Saxons, with Whittekind, their Monarch, converted to Chriſtianity. The Chriſtians perſecuted by the Saracens, who maſſacre five hundred Monks in the Abbey of Lerins.	Alcuin—ſee the fourth column. Bede. Fredegarius. John Damaſcenus. George Syncellus Virgilius.
Kings of the Viſigoths in Spain. Egica 700 Vitiza 710 Roderic, the laſt king of the Goths 713						
Kings of Leon and the Aſturias. Pelagius 737 Favila 739 Alphonſo 757 Froile 768 Aurelio 774 Silo 783						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites.	Profane Authors.
Mauregat 788 Veremond 791 Alphonſo II.			Alcuin, a native of England, and one of the principal inſtruments made uſe of by Charlemagne for the reſtoration of learning. He is conſidered by du Pin as the perſon that firſt introduced polite literature into France, and it is to him that the univerſities of Paris, Tours, Soiſſons, &c. owe their origin. Felix, archbiſhop of Ravenna. Germanus, biſhop of Conſtantinople. The unknown author of a book, entitled, Liber Diurnus Pontificum Romanorum. Egbert, archbiſhop of York.	Clement, who preferred the deciſions of Scripture before the decrees of councils, are reputed heretics by the church of Rome. Virgilius was alſo accuſed of hereſy by Pope Zachary, becauſe he was a good mathematician, and believed the exiſtence of Antipodes. Thoſe who promoted the worſhip of images and relics in this century, deſerve much better the denomination of Heretics.	The Saracens take poſſeſſion of Spain. Controverſy between the Greek and Latin church, concerning the Holy Ghoſt's proceeding from the Son. The Germans converted by Boniface. The goſpel propagated in Hyrcania and Tartary. The right of election to the ſee of Rome conferred upon Charlemagne and his ſucceſſors by pope Adrian, in a council of biſhops aſſembled at Rome. The worſhip of images authoriſed by the ſecond council of Nice, in the year 1787, which is improperly called the ſeventh general council. The reading of the Epiſtle and Goſpel introduced into the ſervice of the church. Solitary or private maſſes inſtituted. Churches built in honour of ſaints. Maſſes for the dead.	
Kings of France. Childebert III. 711 Dagobert III. 715 Chilperic II. 720 Theodoric IV. 736 Interregnum, from the year 737 to 743, during which time Carloman and Pepin, ſons of Charles Martel, govern without the regal title. Childeric III. dethroned in 750 The laſt king of the firſt race. Second race. Pepin 768 Charlemagne.						
England. The Heptarchy.						

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable events—Religious Rites.*	*Profane Authors.*
Kings of the Lombards in Italy. Luitpert 704 Ragumbert 704 Aripert 712 Anſprand 712 Luitprand 744 Rachis 7.. Aiſtulphus 756 Deſiderius 733 The kingdom of the Lombards, which ſubſiſted during the ſpace of 206 years, was overturned by Charlemagne, who, having defeated Deſiderius, cauſed himſelf to be crowned king of the Lombards, in the year 774.			Bartholomew, a monk of Edeſſa, who refuted the Alcoran. Boniface, archbiſhop of Mentz. commonly called the Apoſtle of Germany. Anaſtaſius, abbot in Paleſtine. Theophanes. Aldhelm, biſhop of Shireburn, under the heptarchy, and nephew to Ina, king of the Weſt Saxons.		Willebrod ſent to convert the Friſons; he was the firſt biſhop of Utrecht.	
Exarchs of Ravenna. Theophylact 71.. Jo. Procopius 712 Paul 729 Eutychius 752 Exarchate ſubſiſted						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
during the ſpace of 185 years. It ended in the reign of Aiſtulphus, king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin, king of France, to ſurrender the Exarchate, with all its territories, caſtles, &c. to be for ever held by P. Stephen III. and his ſucceſſors in the ſee of Rome. This is the true foundation of the temporal grandeur of the popes.						

CENTURY IX.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt. A. D. Irene 882 Nicephorus 811 Saturatius 811 Michael Curopolites 813 Leo Armen. 820 Michael Balb. 829 Theophilus 842 Michael III 867 Baſilius I Macedo 886 Leo VI Philoſ.	Leo III 816 Stephen V 817 Paſchal I 824 Eugenius II. 827 A ſchiſm between Eugenius II and Zizinnus Valentine 7 82 Gregory IV. 844 Sergius II. 847 Leo IV 855 Pope Joan Bened. III. 858 A ſchiſm between Benedict and Anaſtaſius. Nicholas I. 867 Adrian II. 872 John VIII. 882 Marinus I. 884 Adrian III. 885 Formoſus 897 A ſchiſm between Formoſus and Sergius. Boniface VI. 897	Athelard 806 Wulfred 830 Theogild 832 Celnoth 871 Athelred 889 Plegmund	Nicephorus, patriarch of Conſtantinople. Amalarius, Biſhop of Triers. Theodore Studita. Agobard, archbiſhop of Lyon. Eginhart, Claudius Clement, biſhop of Turin. Jonas, biſhop of Orleans. Freculph, biſhop of Lyſieux. Moſes Barcepha. Photius, patriarch of Conſtantinople. Theod. Abucara. Petrus Siculus. Nicetas David. Rabanus Maurus, archbiſhop of Mentz. Hilduin. Servatus Lupus. Drepanius Florus. Druthmar.	Paulicians, a branch of the Manicheans. Iconoclaſtes. Iconolatræ, or image-worſhipers Predeſtinarians. Adoptians. Tranſubſtantiarians. Clement, biſhop of Turin, who followed the ſentiments of Felix of Urgella.	The converſion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sclavonians, Ruſſians, Indians, and Bulgarians, which latter occaſions a controverſy between the Greek and Latin churches. The riſe of tranſubſtantiation and the ſacrifice of the maſs. The cauſe of chriſtianity ſuffers in the eaſt under the Saracens, and in Europe under the Normans. The power of the pontifs increaſes; that of the biſhops diminiſhes; and the emperors are diveſted of their eccleſiaſtical authority. The Decretals are forged, by which the popes extended the limits of their juriſdiction and authority.	Photius. Smaragdus. Eginhart. Rabanus Maurus. Abbon. Herempert. Leon. Sergius. Methodius. Walafridus. Strabo. John Scot. Erigena. Alfred the Great, king of England. His Saxon verſion of Orosius was never publiſhed. Abou-Nabas, an Arabian poet. The Calif Mamon, an eminent mathematician and aſtronomer. N. B. Haroun, the father of this prince, ſent to Charlemagne a ſtriking clock, with ſprings and wheels, which was the firſt
Emperors of the Weſt. The Weſtern Empire was reſtored, in the year 800, in favour of Charlemagne king of France. Charlemagne 814 Lewis, the Debonnaire 840 Lothaire 855 Lewis II 875 Charles II ſurnamed						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
the Bald 877	Stephen VII. 901		Godeſchallus.		The fictitious relics of St Mark, St James, and St Bartholomew, are impoſed upon the credulity of the people.	ever ſeen in France, and ſhews that, at this period, the arts were more cultivated in Aſia than in Europe.
Lewis III 879	A ſchiſm between Stephen VII, John IX, Romanus I and II, and Theodore II.		Paſcaſius Radbert, the chief of the Tranſubſtantiarians.		Monks and abbots now firſt employed in civil affairs, and called to the courts of princes.	Albategni, the Mathematician.
Carloman 880			Bertram or Ratram of Corby, who refuted the monſtrous errors of Radbert, and was at the head of thoſe who denied the corporal preſence of Chriſt in the Euchariſt.		The Feſtival of All-Saints is added, in this century, to the Latin Calendar by Gregory IV. though ſome authors of note place this inſtitution in the ſeventh century, and attribute it to Boniface IV.	Albumaſar, the Arabian Aſtronomer.
Charles III, depoſed 887						
After the death of this prince (who was the laſt king of France that was emperor) Germany and Italy were entirely ſeparated from the French monarchy.						
Arnolph 899						
Lewis IV.						
Kings of Spain, i. e. of Leon and the Aſturias			Haymo, Biſhop of Halberdſtat.		The ſuperſtitious feſtival of the Aſſumption of the Virgin Mary, inſtituted by the Council of Mentz, and confirmed by Pope Nicholas I. and afterwards by Leo X.	
Alphonſo the Chaſte 844			Walafridus Strabo.			
Ramiro 851			Hincmar, Archbiſhop of Rheims.			
Ordogno 862			John Scot Erigena.			
Alphonſo III.			Anſegiſus			
Kings of France.			Florus Magiſter.			
Charlemagne 814			Prudens, Biſhop of Troyes.		The trial by cold water introduced by Pope Eugenius II though Le Brun, in his Hiſtoire des Pratiques Superſtitieuſes, endeavours to prove	
Lewis the Debonnaire 840			Remy of Lyons.			
Charles the Bald 877			Nicholas.			
			Adrian.			
			John VIII. Pope.			
			Anaſtaſius, Bibl.			

Sovereign princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events. Religious rites.*	*Profeſſed Author—s.*
Lewis III. 879 Carloman 884 Charles III. 888 Eudes 898 Charles the Simple.			Auxilius. Theodulph, Biſhop of Orleans. Smaragdus. Aldric, biſhop of Mans. Ado of Vienna. Iſidorus Mercator, author of the Falſe Decretals. Jeſſe, biſhop of Amiens. Dungale. Halitgaire, Biſhop of Cambray. Amulon, Archbiſhop of Lyons. Vandalbert. Angelome Epiphanes, Archbiſhop of Conſtantia, in the iſland of Cyprus. Herric. Reginon. Abbon. William, the Librarian. Pope Formoſus. Pope Stephen. Methodius, who invented the Sela-		this ridiculous invention more ancient. The Emperor Lewis IV. is obliged by the arrogant pontif Nicolas I. to perform the functions of groom, and hold the bridle of this Pope's horſe, while his pretended Holineſs was diſmounting. The Legends or Lives of the Saints began to be compoſed in this century. The Apoſtles Creed is ſung in the churches—Organs, bells, and vocal muſic introduced in many places—Feſtivals multiplied. The order of St Andrew, or the Knights of the Thiſtle, in Scotland. Michael I. Emperor of the Eaſt, abdicates the throne, and with his wife and ſix children, retires into a monaſtery. Photius, Patriarch of Conſtantinople, excommunicates the Pope. The canoni-	
Kings of England. The Heptarchy finiſhed by the union of the ſeven kingdoms under the government of Egbert. 837 Ethelwolf 837 Ethelbald 860 Ethelbert 866 Ethelred 871 Alfred the Great 890						
Kings of Scotland. The hiſtory of Scotland is divided into four great periods. The firſt, which commences with Fergus I. 330 years before Chriſt, and contains a ſeries of 68 kings, which ends with Alpinus, in						

Popes or Biſhops of Rome.	Archbiſhops of Canterbury	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious rites.	profane Authors.
		vonian characters, and made a tranſlation of the Bible for the Bulgarians, which was uſed by the Ruſſians. Alfred the Great, king of England, compoſed a Saxon Paraphraſe on the Eccleſiaſtical Hiſtory of Bede, a Saxon Verſion of Oroſius, and a Saxon Pſalter. The Emperor Baſilius, Mac. The Emperor Leo, ſurnamed the wiſe.		introduced by Pope Leo II. The Univerſity of Oxford founded by Alfred. The ſciences are cultivated among the Saracens, and particularly encouraged by the Caliph Almamon. Theophilus, from his abhorrence of images, baniſhes the painters out of the Eaſtern Empire. Harold, king of Denmark, is dethroned by his ſubjects, on account of his attachment to Chriſtianity. The Univerſity of Paris founded.	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Sivard 842						
Heroth 856						
Charles VI 868						
Biorno IV 883						
Ingo, or Ingelde 891						

CENTURY X.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	John IX. 905	Plegmund 917	Simeon Metaphraſtes.	No new Hereſies were invented during this century.	Irruption of the Huns into Germany, and of the Normans into France.	This century, by way of eminence, is ſtyled the age of barbariſm and ignorance.
A. D	A ſchiſm between	Athelm 924	Leontius of Byzantium.	That of the Anthropomorphites was revived, and the greateſt part of the others were continued.	The Danes invade England.	The greateſt part of the Eccleſiaſtical and Theological Authors mentioned in the column were mean, ignorant, and trivial writers, and wrote upon mean and trivial ſubjects. At the head of
Leo, the Philoſopher 911	John IX and Sergius.	Wilfhelm [illegible] 95[illegible]	Odo of Cluny.		The Moors enter into Spain.	
Alexander 912	Benedict IV 900	Dunſtan 988	Patherius, Biſhop of Verona and Liege.		The Hungarians, and ſeveral Northern nations, converted to Chriſtianity.	
Conſtantine VII, ſurnamed Porphyrogen 959	Leo [illegible] 906	Ethelgar 988	Hippolytus, the Theban.	Thus we find Neſtorians, Eutychians, Paulicians, Armenians, Anthropomorphites, and Manichæans, making a	The Pirate Rollo is made Duke of Normandy, and embraces the Chriſtian faith.	
Romanus Lecapenus took advantage of the youth of this prince, and ſeized the Imperial throne, but was depoſed by his ſon Ste-	A ſchiſm between Chriſtopher, Chriſtopher 903 [illegible] between Chriſtopher and Sergius. Sergius III 911 Anaſtaſius III 913 Lando 913	Siricius 993 Aluric, or Altric.	Odo, Archbiſhop of Canterbury. Rotychius, Patriarch of Alexandria. Isidus, Patriarch of Alexandria.		The Poles are converted to Chriſtianity.	

Sovereign princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Eccl-siastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events Religious Rites.*	*Profane Authors*
pen, and died in 948	John X 928		Flodoard,	noise in this	under Micislaus, in the	the learned
Romanus, first or second son to	Leo VI 929		Joseph Genesius.	century.	year 965.	men of this
Constantine VII. 663	Stephen VIII 931		Atto, Bishop of Vercell.		The Christian religion is established in	age we must place
Nicephorus Phoc. 97-	John XI 936		Dunstan, Archbishop of Canterbury.		Muscovy, Denmark, and	Gerbert, otherwise
John Zimisces. 975	Leo VII 932		Luitprand, Abbot of		Norway.	known by
Basilius III	Stephen IX 943		Fleury.		The plan of the Holy war	the papal
Constantine VIII.	Marinus II 946		Notker.		is formed, in	denomination of Sylvester II.
	Agapetus II 955		Bishop of Liege.		this century, by Pope Sylvester II.	This learned pontif
Emperors of the West.	John XII 964		Suidas.		The baptism of bells; the	endeavoured to revive
Lewis IV. 912	A schism between John XII and Leo.		Roswida, a Poetess.		festival in remembrance of	the drooping sciences;
Conrad I 919	Leo VIII. 964		Edgar, King of England.		departed souls; the institution	and the effects of his
Henry I, furnamed the Fowler 936	Benedict V 965		Ælfridus.		of the Rosary;	zeal were
Otho I. 937	John XIII. 972		Hereiger.		and a multitude of superstitious rites,	visible in
Otho II 983	Donus II. 97-		Olympiodorus.		shocking to	this, but
Otho III.	Benedict VI 975		Oecumenius.		common sense,	still more in
	Boniface VII 984		Odilo.		and an insult	the following
Kings of Spain, i. e. Leon and Asturias.	Benedict VII 984		Burchard.		upon true religion, are introduced in this	century. Suidas
Alphonso III, furnamed the Great, abdicates the crown in the year 910	John XIV. 985		Valerius of Astorga in Spain. His lives of the Fathers, very different from those that are published, are still in MS. in the Library of Toledo.		century.	Geber, an
	John XV 985				Fire-ordeal introduced.	Arabian
	John XVI 996				The Turks and Saracens united.	Chemist, celebrated by the
	Gregory V 99				Edmund, king of England, is stabbed at a public feast	learned
	A schism between John and Gregory		John Malela.		The Danish war in England begins and continues twelve years	Boerhaave.
Garcias 913	Sylvester II		Constantine Porphyrogennetus		Festivals begin to take place in France	Constantine Porphyrogen.
Ordogno II. 923						Albarani, an Arabian
Froela II 924						Alfragan, a celebrated Arabian Chemist and Physician.
Alphonso IV. 931						

Sovereign Princes.	*Popes, or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretical or reputed.*	*Remarkable Events—Religious rites.*	*Professors.*
Ramiro II. 950			John of Capua.		The influence and power of the monks increase greatly in England.	Leonti one of Byzar Histo Josepl nesius
Ordogno III 955			Nicholas, Patriarch of Constantinople.		The kingdom of Italy is united by Otho to the German empire.	
Sanchez the Fat 964			Gregory of Cesarea.		Pope Boniface VII. is deposed and banished for his crimes.	
Ramiro III. 982			Georges.		Arithmetical figures are brought from Arabia into Europe by the Saracens.	
Bermuda, called, by some, Veremond II. 999			Epiphanes.		The Empire of Germany is rendered elective by Otho III.	
Alphonso V.			Severus.			
Kings of France.			Moses Barcepha.			
Charles the Simple 929			Alfric, Archbishop of Canterbury.			
Ralph usurps the throne.			Gerbert, Pope.			
Lewis d'autremere 954			Ofwald.			
Lothaire II. 986			Sisinnius.			
Lewis the Idler, the last king of the line of Charlemagne 987						
Third Race.						
Hugh Carpet 996						
Robert.						
Kings of England.						
Edward 925						
Athelstan 941						
Edmund 946						
Edred 955						
Edwy 957						
Edgar 975						

Sovereign princes.	Popes or Biſhops of Rome	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
Edward 978						
Ethelred.						
Kings of Scotland.						
Donald V 903						
Conſtantine III. 943						
Malcom I 958						
Indulfus 967						
Duffus 972						
Culien 976						
Kenneth II. 994						
Conſtantine IV 995						
Grimus.						
Kings of Sweden.						
Ingeld II 907						
Eric VI 926						
Eric VII 940						
Eric VIII 980						
Olaus II the Tributary. The beginnings of the Daniſh monarchy are ſo fabulous, that we ſhall begin with Harold, who firſt embraced the Chriſtian religion.						
Harold VI.						
Sweyn 980						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Poland. Miciſlaus, the firſt Chriſtian Duke, dies 999						

CENTURY XI.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt. A. D. Baſilius III. 1025 Conſtantine VIII. 1028 Romanus II. Argyr. 1034 Michael IV. Paphl. 1041 Michael V. Calaphates 1051 Conſtantine IX. Monomach 1054 Theodora 1056	Silveſter II. 1003 John XVII. 1003 John XVIII. 1003 Sergius IV. 1012 Benedict VIII. 1024 A ſchiſm between Gregory and Benedict. John XIX. 1033 Benedict IX. 1044 A ſchiſm between the two Johns and Benedict.	Aluric or Alfric 1006 Elphegus, maſſacred by the Danes in the year 1012 Livingus 1020 Agelnoth 1038 Eadſinus 1050 Robert Gemetic. 1052 Stigand 1069 Lanfranc 1 89 Anſelm.	Dithmar, Biſhop of Merſebourg. Leo, the Grammarian. Aimon. Fulbert, Biſhop of Chartres. Adelboid, Biſhop of Utrecht. Alexius, Patriarch of Conſtantinople. Berno, of Augſburg. Ademar. The Bruno's. Lanfranc, Archbiſhop of	Berenger, famous for his oppoſition to the monſtrous doctrine of Tranſubſtantiation. Roſcelin, a Tritheite. A ſect of French Manichæans, condemned in the council of Orleans.	The Cruſades are carried on with all the enormities that uſually attend a blind, extravagant, and inhuman zeal. Godfrey of Bouillon takes poſſeſſion of Jeruſalem in the year 1099. A conteſt between the Emperors and Popes, in which the latter diſcover a moſt arrogant and deſpotic ſpirit. The dignity of Cardinal is firſt inſtituted in this century.	Leo, the Grammarian. Adelbord. Michael Pſellus. Anſelm, Archbiſhop of Canterbury. Gui Aretine, the inventor of muſical notes. Wippo, John Scylitzes. Avicenna, an Arabian Philoſopher. Stephen, the firſt Chriſtian.

Sovereign princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious rites.*	*Profane Authors.*
Michael VI. Strat. 1057	Gregory VI. 1046		Canterbury.		The Moors are driven by degrees from ſeveral parts of Spain; hence aroſe the diviſion of that country into ſo many little kingdoms.	King of Hungary.
Iſaac I. Comen. 1059	Clement II. 1048		Theophanes Cerameus.		Mathilda daughter of Boniface, Duke of Tuſcany, leaves all her poſſeſſions to the church of Rome, in conſequence of her paſſionate attachment to Hildebrand, otherwiſe known by the papal name of Gregory VII. with whom ſhe lived in a licentious commerce.	Alphes, a Jew.
Conſtantine X. Ducas 1067	Damaſus II. 1049		Nilus Doxopatrius.			Joſippon, or the falſe Joſephus.
Romanus III. Diogenes 1071	Leo IX. 1054		Michael Pſellus.			Ferdouſi, a Perſian poet.
Nicephorus II. Botoniates 1081	Victor II. 1057		Michael Cerularius.			Roſcelin.
Alexis I. Comnen.	Stephen IX. 1159		Simeon the Younger.			John the Philoſopher.
	Benedict X. 1059		Theophylact, a Burglarian.			John Curopalata, one of the Byzantine Hiſtorians.
Emperors of the Weſt.	Nicholas II. 1061		Cardinal Humbert.			
Otho III. 1002	A ſchiſm between Nicholas II. and Benedict.		Petrus Damianus.			
Henry II. 1024	Alexander II. 1073		Marianus Scotus.			
Conrad II. 1039	A ſchiſm between Alexander II. and Cadalous.		Anſelm, Archbiſhop of Canterbury.			
Henry III. 1056	Gregory VII. 1086		Ivo, Biſhop of Chartres.			
Henry IV.	A ſchiſm between Gregory VII and Guy, Biſhop of Ravenna.		Hildebert, Archbiſhop of Tours.			
Kings of Spain, i. e. of Leon and the Aſturias.	Victor III. 1083		Pope Gregory VII.			
Alphonſo 1027	Urban II. 1099		Gerhard.			
Veremond III. 1037			Hugh of Breteuil.			
Kings of Leon and Caſtile united.			Berthold.			
Ferdinand I. furnamed the Great 1065			Hermannus Contract.			
Sancho II. 1073			Peter, Patriarch of Antioch.			
Alphonſo VI.			Glaber Radulphus.			

Sovereign princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events—religious rites.*	*Profane Authors.*
Kings of France. Robert 1031 Henry I. 1060 Philip I.			Deodatus, Biſhop of Leigh. Adelman. Nicetas Pectoratus. Leo of Bulgaria Conſtant Guitmundus. Manaſſes, Archbiſhop of Rheims. John, Patriarch of Antioch. Sigefrid. Samonus of Gaza. Samuel of Morocco, a converted Jew. John Xiphilinus. Lambert, a famous, but anonymous work, called Micrologos. Adam of Bremen. John Curopalata. Benno of Ravenna. Nicholas of Methone. Philip the Solitary. Othlon of Fulda. Tangmar. Gui Aretin. Eugeſippus.		phy and mathematics, were looked upon as magic. Inveſtitures introduced in this century. The tyranny of the popes is nobly oppoſed by the Emperors Henry I, II. and III. by William I. king of England, and other monarchs of that nation, by Philip, king of France, and by the Britiſh and German churches. Baptiſm is performed by triple immerſion. The Sabbath Faſts introduced by Gregory VII. The Ciſtercian, Carthuſian, and Whipping Orders, with many others, are founded in this century. The Emperor Henry IV. goes barefooted to the inſolent Pontif Gregory VII. at Canuſium, and does homage to this ſpiritual tyrant in the moſt ignominious manner. The ſame emperor, however, beſieges Rome.	
Kings of Engiand. Ethelred 1016 Edmond Ironſide 1017 Canute the Great, king of Demark 1035 Harold Harefoot 1039 Hardicanute 1041 Edward the Confeſſor 1066 Harold 1066						
Norman Line. William the Conqueror 1087 William Rufus 1100						
Kings of Scotland. Grimus 1003 Malcolm II. 1033 Donald VII. by ſome called Duncan 1040						

	Popes or Bishops of Rome	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
1						
057			Dominick of Grado.		soon after, and	
1			Guitmond.		makes a noble	
093			Alberic.		stand against	
			Osborn, a		the pontif.	
de-			Monk of		Domesday-	
ed			Canter-		book is com-	
094			bury,		piled from a	
II					survey of all	
096					the estates in	
					England.	
					Jerusalem is	
097					taken by the	
					Crusaders.	
f						
I						
019						
1						
35						
1-						
41						
059						
1						
061						
I.						
064						
1						
080						
f						
1						
014						
the						
it,						
; of						
and						
035						
1						
04C						
a-						
041						
is						
048						
II.						
074						
VII						
085						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites and Inſtitutions.*	*Profeſſ Auth*
St Canute 1086						
Olaus III. 1086						
Eric III.						
Kings of Poland.						
Boleſlaus firſt king 1025						
Miciſlaus 1034						
Interregnum.						
Caſimir 1058						
Boleſlaus II. 1079						
Ladiſlaus.						
Kings of Jeruſalem.						
Godfrey, choſen king in 1099, dies in 1100						
Baldwin I.						

CENTURY XII.

Sovereign Princes	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	Antipodes,	Anſelm	Gilbert,	The Bogomiles and	The Sclavonians and the	Robert Bacon.
A. D.	Paſchal II.	1109	Abbot	Catharists	inhabitants of	Anſelm of
Alexius I.	1118	Rodulphus	of Weſt-	were a	the iſland of	Laon.
Comnen.	Clement,	1122	minſter.	kind of	Rugen receive	Vaccarius.
1118	Albrecht,	William	Guibert.	Manicheans.	the light of the	Leoninus,
John II.	Theodore,	Corbeil	Sigebert of	The Paſaginians	Goſpel, and	the ſuppoſed
Comnen.	and Maginulph.	1136	Gemblours.	were a	their example	introducer
1143	Gelſius II	Theobald	Peter Alphonſo.	kind of	is followed by	of Latin
Emanuel	1119	1168	Odo of Orleans.	arians,	the Livonians	Rhymes.
Comnen.	Caliſtus II	Thomas	Godfrey of	who alſo	and Finlanders.	Roger
1180	1124	Becket	Vendoſme.	diſcovered	The ſtate of	Hoveden.
Alexius II.	Honorius	1170	Rupert of	a ſtrange	affairs in Aſiatic	John of
Comnen.	II 113	Richard	Dyits.	attachment	Tartary	Saliſbury.
1180	Innocent II.	1183	Baldric.	to the ceremonial	changes in fa-	William of
Andronicus	1143	Baldwin	Arnulph,	law of	vour of the	Somerſet.
Commen.	Celeſtine II	1191	Biſhop of	Moſes.	Chriſtians, by	John Zonaras.
1185	1144	Reginald	Liſieux.	Eon, a	the elevation of	George
Iſaac II.	Lucius II.	Fitz-jocelin	Bernard of	madman,	Preſter John.	Cedrenus.
Ang. 1191	1145	1191	Clairvail.	rather than	The Cruſade	John Cinnamus.
Alexius	Eugenius	Haubert	Abelard.	a heretic.	is renewed.	Silveſter
III. Ang.	III 1153	Walter.	Athelred.	The ſame	The kingdom of Jeruſa-	Giral,
or Comnen.	Anaſtaſius		Baldwin,	thing may	lem is overturned, and the	Biſhop of
	IV. 1154		Archbp.	be ſaid of	affairs of the	St David's.
	Adrian IV.		of Canterbury.	Tranquillinus.	Chriſtians in	Godfrey of
Emperors of the Weſt.	1159		Euthymius	As to Arnold of	Paleſtine decline.	Viterbo.
Henry IV.	Alexander		Zigab	Breſcia, the	A Third	William of
1106	III. 1181		William of	Petrobruſſians,	Cruſade undertaken	Newburgh, an
Henry V.	Lucius III		Somerſet.	Henricians,	The three	Engliſh
1125	1185		John of	Waldenſes,	famous military	Hiſtorian.
Lotharius	Gregory		Saliſbury.	and Apoſtolics, if	Orders inſtituted, viz. The	Pelagius,
II. 1138	VIII 1188		Thomas	allowance	Knights of St	Biſhop of
Conrad III.	Clement		Becket,	be made	John of Jeruſalem—The	Oviedo.
1152	III 1191		Archbp.	for ſome	Knights Templars—The	John of
Frederic I.	Celeſtine		of Canterbury.	few.	Teutonic	Milan,
ſurnamed	III 1199		Gervais, a		Knights of St	author of
Barbaroſſa			monk, of		Mary.	the poem
1190			Canterbury		The original	called,
Henry VI.			Nicephorus of		MS. of the fa-	Schola
1197			Brienne.			Salernitana.
Philip.						

Sovereign Princes	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious rites.*	*Profane Authors.*
Kings of Spain, i. e. of Leon and Caſtile. Alphonſo VI 1109 Alphonſo VII 1137 Alphonſo VII. 1157. Sancho III 1158 Ferdinand II 1175 Alphonſo IX.			Anſelm, Biſhop of Havelb. Jo. Zonaras. Mich. Glycas. Hug. Victorinus. Eadmerus. George Cedrenus. Peter, the Venerable. Honorius of Autun. Foucher. Alger. Gratian. Peter Lombard. Henry of Huntington William Biſhop of Rheims. Conſtantine Harmen. Orderic Vital. Conſtantine Manaſſ. Zacharias Chryſop. Peter of Blois. Peter Comeſtor. Peter de Celles. Peter of Poitiers. John Cinnamus. John Beleth. Helmold.	points, they rather deſerve the title of Reformers and Witneſſes to the Truth, than that of Heretics. Peter Abelard and Gibert de la Porree differed from the notions commonly received with reſpect to the Holy Trinity. The Albigenſes, a branch of the Waldenſes, are branded with the denomination of Manichæans.	mous Pandect of Juſtinian is diſcovered in the ruins of Amalphi, or Melfi, when that city was taken by Lotharius II. in 1137, and this emperor makes a preſent of it to the city of Piſa, whoſe fleet had contributed, in a particular manner, to the ſucceſs of the ſiege. The conteſt between the emperors and popes is renewed under Frederick Barbaroſſa and Adrian IV. —The inſolence of the popes exceſſive. Becket, archbiſhop of Canterbury, aſſaſſinated before the altar, while he was at veſpers in his cathedral. The Scandalous traffic of indulgences begun by the biſhops, and ſoon after monopolized by the popes. The Scholaſtic Theology, whoſe jargon did ſuch miſchief in the	Robert Pullein, an Engliſh Cardinal. Abraham Aben-Ezra. John and Iſaac Tzetzes. Henry of Huntington. Nicetas. Wernier. Moſes Maimonides. Anvari, a Perſian Aſtronomer. Portius Azo. Neſtor, a Ruſſian Hiſtorian. Falcandus. Benjamin de Tudele, a Spaniſh Jew, whoſe Travels were tranſlated by Baratier. Averroes. Euſtathius, Biſhop of Theſſalonica. Salomon Jarchi. Alhaſen, an Arabian, who compoſed a large
Kings of France. Philip I 1108 Lewis VI ſurnamed the Groſs 1137 Lewis VII ſurnamed the young 1180 Philip Aug.						
Kings of England. Henry I 1135 Stephen 1134 Henry II 1189 Richard I 1199 John.						
Kings of Scotland. Edgar 1106 Alexander 1124 David 1153						

Sovereign princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Malcolm IV 1165			Gisilebert, Bishop of London.		church, had its rise in this century.	work on Optics.
William			Stephen Harding.		The seeds of the Reformation sown, in this century, by the Waldenses, and other eminent men in England and France.	George Elinacin, author of the History of the Saracens, translated by Erpenius.
Kings of Sweden.			George Xiphilin.		Pope Paschal II. orders the Lord's supper to be administered only in one kind, and retrenches the cup.	Jeffrey of Monmouth.
Philip 1110			Alexand. Arist.		The Canon-Law formed into a body, by Gration.	Henry of Huntington.
Ingo IV 1129			Godfrey of Viterbo.		Academical degrees introduced in this century.	
Ragwald 140			Theod. Balsamon.		Learning revived and encouraged in the University of Cambridge.	
Magnus, deposed in 1148			Richard of St Victor.		The pope declares war against Roger king of Sicily, who takes from his holiness Capua and Beneventum.	
Suercher 1160			William of Auxerre.		The council of Clarendon held against Becket.	
Eric, the Holy 1161			Bruno of Ast.		The kings of England and France go to the Holy Land.	
Charles VII 1168			Simeon of Durham.			
Canute 1192						
Suercher II.						
Kings of Denmark.						
Eric II 1101						
Nicholas 1135						
Eric III 1138						
Eric IV 1147						
Sweyn IV 1155						
Canute V. 1155						
Valdemar 1182						
Canute VI.						
Kings of poland.						
Uladislaus 1102						
Boleslaus III 1139						
Uladislaus II 1146						
Boleslaus IV 1173						

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profan Author.*
Miciſlaus 1178 Caſimir II 1195 Leſcus.					Henry II of England, being called by one of the Iriſh kings to aſſiſt him, takes poſſeſſion of Ireland.	
Kings of Jeruſalem. Baldwin I 1118 Baldwin II 1131 Foulques 1141 Baldwin III 1162 Almeric 1173 Baldwin IV 1185 Baldwin V 1186 Guy of Luſignan. Jeruſalem was retaken by the Infidels in 1187 Almeric, from 1196 to 1205						
Kings of Portugal. Alphonſo I, proclaimed king in 1139 dies in 1185 ncho I.						

CENTURY XIII.

Popes or Bishops of Rome.	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Innocent I. 1216	Hub. Walter 1204	Joachim.	The Waldenses	The Mahometan religion triumphs over Christianity in China and the northern parts of Asia, by flattering the passions of voluptuous princes.	Roger Bacon, one of the great restorers of learning and philosophy.
Honorius I. 1226	Stephen Langton 1228	John, bishop of Macedonia.	Nestorians.		Saxo-Grammaticus.
Gregory IX. 1241	Richard Wethersfhed 1231	Demetrius Chomatenus.	Jacobites.		Ralph de Diceto.
Celestine V. 1243	St Edmund 1242	Mark, patriarch of Alexandria.	The Brethren and Sisters of the Free Spirit, otherwise called Beghards and Beguttes, Beghins and Turlupins.	A papal embassy is sent to the Tartars by Innocent IV.	Walter of Coventry.
Innocent IV. 1254	Boniface 1270	Malachy, archbishop of Armach.		A fourth crusade is undertaken by the French and Venitians, who make themselves masters of Constantinople, with a design to restore the throne to Isaac Angelus, who had been dethroned by his brother Ducas.	Alexander of Paris, the founder of French poetry.
Alexander V. 1261	Robert Kilwardby 1278	Nicetas Choniata.			Villehardoin, an historian.
Urban IV. 1264	John Peckham 1291	Francois d'Assise.	Amalric.		Accursi of Florence.
Clement V. 1268	Robert Winchelsey	Allan de l'Isle.	Joachim.		Kimchi, a Spanish Jew.
Gregory X. 1276		Jacobus de Vitriaco.	Wilhelmina.		Conrad de Litchenaw.
Innocent V. 1276		Peter, the monk.	The sect of the Apostles.		John Holywood, called Defacro Bosco, author of the Sphæra Mundi.
Adrian V. 1276		Anthony, of Padua.	John of Parma, author of the everlasting gospel.		Actuarius, a Greek physician.
John XX. 1277		Germanus Cæsarius.	Flagellants, or Whippers.		Rod. Ximenes archbishop of Toledo.
Nicholas III. 1280		William of Paris.	Circumcellians.		
Martin IV. 1285		Raymon of Pennafort.			
Honorius IV. 1288		Alexander de Hales.			
Nicholas IV. 1292		Edmund Rich, archbishop of Canterbury.			
Celestine 1294		Thomas of Spalatro.		The emperor Isaac is put to death in a sedition, and his son Alexius strangled by Alexius Ducas, the ringleader of this faction.	
				The crusaders take Constantinople a second time, dethrone Ducas, and elect Baldwin Count of	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
John Laſcaris IV.			John Peckham, archbiſhop of Canterbury.		Flanders, Emperor of the Greeks.	Michael Coniat, biſhop of Athens.
1259 Michael Palæologus retakes Conſtantinople in the year 126., and thus unites in his perſon the Latin and Greek empires; he dies in			Roger Bacon.		The empire of Franks in the Eaſt, which had ſubſiſted fifty-ſeven years is overturned by Michael Palæologus.	Ivel. Rigord, an Hiſtorian.
1283 Andronicus II.			Albert the Great.		A fifth Cruſade—which is carried on by the confederate arms of Italy and Germany.	Pierre de Vignes.
			Robert Groſſeteſte		Damietta taken—but ſoon after re-taken.	Matthew Paris.
Emperors of the Weſt.			Vincent de Beauvais.		The fleet of the Cruſaders ruined by the Saracens.	Suffridus.
Philip			Robert Sorbon.		The fifth Cruſade undertaken by Lewis IX. who retakes Damietta, is afterwards reduced, with his army, to the greateſt extremities,—dies of the plague in a ſecond Crusade, and is canonized.	Sozomene, author of the Univerſal Chronology, which is yet in MS. in the poſſeſſion of the Regular Canons of Piſoli, near Florence.
1208 Otho IV.			George Acropolita.			Barthol. Cotton of Norwich; ſee Wharton's Anglia Sacra.
1218 Frederic II.			Hugo de St Caro.			Engelbert.
1250 Civil wars and an Inter-regnum, during which Conrad of Suabia, William, count of Holland, Richard king of England, Alphonſo, of Spain, Ottocar of Bohemia, appear on the ſcene of action.			George Metochita.			Thomas Wicke, an Engliſh Hiſtorian.
			Guillaume de St Amour.			Vitellio, a Poliſh Mathematician.
			Nicephorus Blem.			Albert the Great.
			Thomas Aquinas.			Colonna, archbiſhop of Meſſina.
			Bonaventura.			
			Gilbert of Tourney.			
			John of Paris, an oppoſer of Tranſubſtantiation and papal tyranny.			
			John Beccus			
			Nicetas Acominatus.			
			Theodore Laſcaris.			
			Arſenius.			

	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—religious rites.	Profane Authors.
hus			George Pachymer. George the Cyprian.		at the deſire of Conrad, duke of Maſſovia. Chriſtianity is propagated among the Arabians in Spain.	Michael Scot, the tranſlator of Ariſtotle.
r, in 291 ns n 298 L			Stephen Langton, Archbiſhop of Canterbury. Robert Capito.		The philoſophy of Ariſtotle triumphs over all the ſyſtems that were in vogue before this century.	Gregory Albuſarius. Foſcarari of Bologna. Alphonſo king of Caſtile.
f e.			Thomas Cantiprat. Richard Middleton.		The power of creating Biſhops, Abbots, &c. is claimed by the Roman pontifs, whoſe wealth and revenues are thereby greatly augmented.	Cavalcanti of Florence.
o 214 L. 217 nd 252 o 284 IV 295 nd			William Durand. Ægidius de Columna. Guil. Peraldus. Martin Polon. Raymond Martin. Gregory Albufarius.		John, king of England, excommunicated by Pope Innocent III, is guilty of the baſeſt compliances, through his ſlaviſh fear of that inſolent pontif.	Dinus, a famous juriſt. Marco Paol, a Venitian, whoſe travels in China are curious. Francis Barberini, an Italian Poet.
f 223 220 X 270 ll dy 285 V			Jacob de Voragine. Guillaume de Seignelai, Biſhop of Auxerre. William of Auvergne, Biſhop of Paris. Henry of Ghent. Pope Boniface VIII.		The inquiſition eſtabliſhed in Narbonne Gaul, and committed to the direction of Dominic and hi Order, who treat the Waldenſes, and other reputed heretics, with the moſt inhuman cruelty.	
f l. 216 ll 272 l.					The adoration of the Hoſt	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—religious rites.*	*Profane Authors.*
Kings of Scotland. William 1214 Alexander II. 1249 Alexander III. 1286 Interregnum. John Baliol.					is introduced by Pope Honorius III. The Magna Charta is ſigned by King John and his barons on the 15th of June, at Runnemede, near Windſor. A debate ariſes between the Dominicans and Franciſcans concerning the immaculate conception of the Virgin Mary.	
Kings of Sweden. Suercher II. 1211 Eric X. 1218 Jean I. 1222 Eric XI. 1250 Waldemar 1276 Magnus 1290 Birger.					Jubilees inſtituted by Pope Boniface VIII. The Sicilian Veſpers—when the French in Sicily, to the number of 8000, were maſſacred in one evening, at a ſignal given by John Prochyta, a Sicilian nobleman.	
Kings of Denmark. Canute VI. 1202 Waldemar II. 1241 Eric VI. 1250 Abel 1252 Chriſtopher 1259 Eric VII. 1286 Eric VIII.					Conrad, duke of Suabio, and Frederick of Auſtria, beheaded at Naples by the counſel of Pope Clement IV. The Jews are driven out of France by Lewis IX. and all the copies of the Talmud, that could be found, are burnt.	
Kings of Poland. Leſcus V. 1203 Uladiſlaus III. 1226 Boleſlaus V. 1279						

reign ces.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, real or reputed.	Remarkable Events—Religious rites.	Profane Authors.
us VI. 1289 flaus, ry, and liflaus, the ti- f Go- ois. niflaus 1296 iflaus lepoſed 1300 ceflaus, of Bo- a.					The college of electors founded in the empire. The aſſociation of the Hans-Towns. The Dominicans, Franciſcans, Servites, Mendicants, and the hermits of St Auguſtin, date the origin of their orders from this century. The fables concerning the removal of the chapel of Loretto; the viſion of Sim. Stochius; the Wanderiug Jew, and St Anthony obliging an aſs to adore the ſacrament are invented about this time. The Feſtivals of the Nativity of the bleſſed Virgin, and of the Holy Sacrament or Body of Chriſt inſtituted. The preſent Houſe of Auſtria take their riſe in this century. Wales is conquered by Edward, and united to England. There is an uninterupted	
s of ugal. io I. 1212 nſo 1223 o II. 1246 nſo 1294						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—religious rites.	Profane Authors.
					ſucceſſion of Engliſh parliaments from the year 1293.	

CENTURY XIV.

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites.	Profane Authors.
Emperors of the Eaſt.	Boniface VIII. 1303	Robert Winchelſey 1313	Nicephorus Calliſtus.	Waldenſes, Palamites, Heſycaſts, and Quietiſts, three different names for one ſect. Spiritual Franciſcans. Ceccus Aſculanus, who was burnt at Florence by the Inquiſition, for making ſome experiments in mechanics that appeared miraculous to	Fruitleſs attempts made to renew the cruſades.	Dante, the principal reſtorer of philoſophy and letters, and alſo one of the moſt ſublime poets of modern times. Petrarch. Boccace. Chaucer. Matthew of Weſtminſter. Nicholas Triveth. Nicephorus Gregoras, the compiler of the By-
A. D. Andronicus II. 1332	Benedict XI. 1314	Walter Raynold 1327	Raymond Lully.		Chriſtianity encouraged in Tartary and China; but loſes ground towards the end of this century.	
Andronicus, the Younger 1341	Clement V. 1316	Simon Mepham 1333	Matthæus Blaſtares.			
John Cantacuzenus uſurps the government under John Palæologus, and holds it till the year 1355	John XXI. 1334	I. Stratford 1348	Barlaam. Greg. Acindynus.		The Lithuanians and Jagello, their prince, converted to the Chriſtian faith in the year 1386.	
John VI. Palæol. 1390	A ſchiſm between Peter and John.	Thomas Bradwardin 1349	John Cantacuzenus. Nicephorus Greg.		Many of the Jews are compelled to receive the goſpel.	
	Benedict XII. 1342	Simon Iſlip 1365	John Duns Scotus.		Philoſophy and Grecian literature are cul-	
	Clement VI. 1352	Simon Langham 1374	Andrew of Newcaſtle.			
	Innocent VI. 1362	Simon Sudbury 1381	Francis Mayron.			
	Urban V. 1372	W. Courtney 1396	Durand of St Portian.			
	A ſchiſm between Urban and Clement.	Thomas Arundel.	Nicholas de Lyra.			

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
Andronicus IV. 1392 Emanuel II.	Gregory XI. 1378 The death of Gregory IX. occasioned that violent schism that threw the Western church into the utmost confusion.		John Bacon. William Occam. Nicholas Triveth. Andrew Horne. Richard Bury. Walter Burley. Richard Hampole. Robert Holkot. Thomas Bradwardin, Archbishop of Canterbury. John Wickliff. Thomas Stubbs. John de Burgo. William Wolfort. The last thirteen all English authors. Peter Aureolus. John Bassolis. Bernard Guido. Alvarus Pelagius. Theophanes, Bishop of Nice. Philotheus. Antonius Andreas. Herveus Natalis.	the vulgar. Echard. Johan de Mercuria. Beghards, and Beguines. As to the Cellites or Lollards, they cannot be esteemed Heretics. The followers of John Wickliff deserve an eminent place, with their leader, in the list of Reformers. Nicholas of Calabria. Martin Gonselve. Reghard Bartoldus de Rorbach. The Dancers.	tivated with zeal in this century. The disputes between the Realists and Nominalists revived. Philip the Fair, king of France, opposes with spirit the tyrannic pretensions of the pope to a temporal jurisdiction over kings and princes, and demands a general council to depose Boniface VIII. whom he accuses of heresy, Simony, and several enormities. The papal authority declines. The residence of the popes removed to Avignon. The Universities of Avignon, Persia, Orleans, Florence, Cahors, Heidelberg, Prague, Perpignan, Cologn, Pavia, Cracovia, Vienna, Geneva, Orange, Sienna, Enfurt, Angers, founded. The rise of the Great western schism, which destroy-	zantine History. Theodore Metochita Guillaume de Nangis, Historian. Henry Stero. Historian. Dinus Mugellanus. Evrard, Historian. Hayton, an American Historian. Albertino Mussato. Orderick de Forli. Lupold, Bishop of Bamberg. Peter of Duisbourg, an Historian. Albert of Strasburg, an Historian. Barlaam of Calabria, Master of Petrarch. Joinville. Peter de Apono Physician and astronomer. Marsilius of Papua, a famous lawyer. John Andre, an eminent Jurist. Leontius Pilato, one
Emperors of the West. Albert I. 1308 Henry VII. Luxen. 1313 Lewis V. Bav. 1347 Charles IV. 1378 Wenceslaus 1400	At Rome. Urban VI. 1389 Boniface IX. At Avignon. Clement VII. not acknowledged 1394 Benedict XIII.					
Kings of Spain, i. e. Leon and Castile. Ferdinand IV. 1312 Alphonso XI. 1350 Pedro the Cruel 1369 Henry II. 1379 John I. 1390 Henry III.						
Kings of France. Philip the Fair 1314 Lewis X. Hutin 1316 Philip V. 1321 Philip VI. Valois 1350 John 1364 Charles V. 1380 Charles VI.						

Sovereign princes.	Pop or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable events—Religious Rites.	Profane Authors.
Kings of England. Edward I 1307 Edward II. 1327 Edward III 1377 Richard II. 1399 Henry IV.			Thomas of Strasburg. Raynerious of Pisa. John of Fribourg. Pope Clement VI. Thomas Joysius John of Naples. Albert of Padua. Michael Cesenas. Gregory Palamas. Andronicus. Peter of Duisbourg. Ludulf Saxon. Cardinal Cajetan. James of Viterbo. Cardinal Balde. George of Rimini. Pope Benedict IL Gui of Perpignan. Nicholas Cabisilas, Archbishop of Thessalonica. Richard, Bishop of Ardmagh. Demetrius Cydonius. Petrach. Peter Berchorius. John Cyparissotes.		ed the unity of the Latin church, and placed at its head two rival popes. John Wickliff opposes the Monks, whose licentiousness and ignorance were scandalous, and recommends the study of the Holy Scriptures. A warm contest arises among the Franciscans about the poverty of Christ and his Apostles. Another between the Scotists and Thomists, about the doctrines of their respective chiefs. Pope Clement V. orders the Jubilee, which Boniface had appointed to be held every hundreth year to be celebrated twice in that space of time. The Knights Templars are seized and imprisoned; the greatest part of them put to death, and their Order suppressed.	of the restorers of learning. Gentilis de Foligno. Ismael Abulfeda, an Arabian Prince. Peter of Ferrara. Arnold of Villeneuve. William Grisant, an English Mathematician. Homodi of Milan. Albergotti of Arezzo. Philip of Leyden. Baldus de Ubaldis. Froissard, a French Historian
Kings of Scotland. John Baliol 1306 Robert Bruce 1329 David II 1370 Robert II 1390 Robert III.						
Kings of Sweden. Birger 1326 Magnus 1363 Albert, defeated by Margaret queen of Denmark in 1387, dies in the year 1396 Margaret.						
Kings of Denmark. Eric VIII 1321 Christopher II 1333 Waldemar III 1375 Olaus 1387 Margaret.						

	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites.	Profane Authors.
of . . 305 laus nds one, s in 1333 III. the the king gary 1381 g- aus a, f nia. — of al. 1325 lso 1357 the ry 1367 and 138a g- . — in ors. an- ſtory 'urks i he ing ſe- o the nce- f the nth			Nicholas Oreſme. Philip Ribot. Nilus Rhodius. Marſilius Pat. Maximus Plan. Petrarch. John Taulerus. Greg. Palamas Nic. Eymericus. John Ruſbroch. Manuel Caleca. Catherine of Sienna. St Bridget. Gerhard of Zutphen. Pierre Ailli. Francis Zabarella. Marſilius of Padua, who wrote againſt the Papal juriſdiction. Philippe de Mazieres. Jordan of Quedlinburg. Barth. Albici of Piſa, author of the famous book of the Conformities of St		The riſe of the Roman empire in 1303. The Golden Bull, containing rules for the election of an Emperor, and a preciſe account of the dignity and privileges of the electors, is iſſued out by Charles IV. Pope Clement VI. adds the county of Avignon to the Papal territories. The Emperor Henry VII. dies, and is ſuppoſed by ſome authors to have been poiſoned by a conſecrated wafer, which he received at the ſacrament, from the hands of Bernard Politian, a Dominican monk. This account is denied by authors of good credit. The matter, however, is ſtill undecided. Gun-powder is invented by Schwartz, a monk. The Mariner's compaſs is invented by John Goia, or, as others allege, by Flavio.	

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury	Ecclesiastical and Theological Writers.	Heresies real or reputed.	Remarkable Events—Religious rites.	Profane Authors.
tury. The modern commences about the beginning of the Fourteenth century. Othman 1357 Or Khan 1359 Amurat, or Morad 1389 Bajazet.			Francis with Jesus Christ. Fabri, Bishop of Chartres. Michael Anglianus. Raymond Jordan. Jac. de Theramo. Manuel Chrysoloras. Cardinal Francis. Zarabella, with many others, too numerous to mention.		The city of Rhodes is taken from the Saracens, in the year 1300, by the Knights Hospitallers, or as they are now called, Knights of Malta. Tamerlane extends his conquests in the East. The Bible is translated into French by the order of Charles V. The festival of the Holy lance and Nails that pierced Jesus Christ instituted by Clement V.—Such was this Pontif's arrogance, that once, while he was dining, he ordered Dandalus, the Venetian ambassador, to be chained under the table like a dog. The beginning of the Swiss Cantons. The Emperors, Lewis of Bavaria, Philip the Fair, king of France, Edward III, king of England, who opposed the tyranny of the Popes, may be	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable events—Religious Rites.*	*Profane Authors.*
					looked upon as witneſſes to the truth and preparers of the Reformation. To theſe we may add Durand, Gerſon, Olivus, who called the pope Antichriſt, and Wickliff, who rejected Tranſubſtantiation, the ſacrifice of the maſs, the adoration of the hoſt, purgatory, meritorious ſatisfactions by penance, auricular confeſſion, the celibacy of the clergy, Papal excommunications, the worſhip of images, the Virgin and relicks. The order of the Garter is inſtituted in England by Edward III.	

CENTURY XV.

Sovereign princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events. Religious rites.*	*Profane Authors.*
Emperors of the Eaſt. A. D. Manuel II. 1425 John VI. Palæologus. 1448 Conſtantine Paleologus, ſo far down as the year 1453, when Conſtantinople was taken by Mahomet II.	Boniface IX. 1404 Innocent VII. 1406 Gregory XII. depoſed 1409 Alexander V. 1410 John XXII. depoſed 1417 Martin V. 1431 Eugenius IV. 1447 A ſchiſm—The council of Baſil depoſe Eugenius, and elect Amadeus, firſt Duke of Savoy, who aſſumes the title of Felix V. Eugenius, however, triumphs in the iſſue. Nicholas V. 1455 Calliſtus III. 1458 Pius II. 1464 Paul II. 1471 Sixtus IV. 1484	Thomas Arundel 1413 H. Chichlay 1443 John Staſford 1452 John Kemp 1453 Thomas Bourchier 1486 J. Morton 1500	John Huſs. Jerome of Prague. Pauls Anglicus. John Gerſon. Herman de Petra. Theod. de Niem, archbiſhop of Cambray. Tho. Valdenſis. Pope Alexander V. John Caperolus. Peter de Ancharano. Nicholas de Clemengis. Theod. Urias. Alphonſ. Toſtat. John, patriarch of Antioch. Mark of Epheſus. Cardinal Beſſarion. G. Scholarius. G. Gemiſtius. John de Turrecremata.	The Waldenſes. The Wicklifites. The White Brethren, The men of underſtanding, who were headed by Ægidius Cantar and William of Hildernifſen. Picard, an Adamite. The following deſerve rather the denomination of Reformers than Heretics, viz. John Huſs. Jerome of Prague. Branches of the Huſſites—the Calixtines. Orebites. Orphans. Tarborites. Bohemian Brethren.	The Moors and Jews are converted in Spain, by force. In the year 1472, Chriſtopher Columbus opens a paſſage into America, by the diſcovery of the iſlands of Hiſpaniola, Cuba, and Jamaica. Conſtautinople taken by the Turks in the year 1453. Letters flouriſh in Italy, under the protection of the houſe of Medici and the Neapolitan monarchs of the houſe of Arragon. The calamities of the Greeks under the Turkiſh government, conduce to the advancement of learning among the Latins. The council of Conſtance is aſſembled by the Emperor Sigiſmond in the year 1414. John Huſs, and Jerome of	Laurentius Valla, the great reſtorer of Latin elocution. Leonard Aretin. Gaſparini. William Lynwood. Alexander Chartier. Gob. Perſona. Fr. Frezzi. Chriſtine of Piſi. Paul de Caſtro. Poggio of Florence. John Forteſcue, High chancellor of England. Theod. Gaza. Bart. Facio. Dlugloſſus, a Poliſh hiſtorian. R. Sanc. de Arevallo. Laon Calcondilas. J. Savonarola. Marcilius Ficinus.
Emperors of the Weſt. Robert 1410 Jodocus not acknowledged. Sigiſmund 1437 Albert II. of Auſtria 1339 Frederic III. 1493 Maximilian I.						
Kings of Spain, i. e. Leon and Caſtile. Henry III. 1406 John II. 1454						

Sovereign Princes	*Popes or Biſhops Rome. of*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers:*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
Henry IV. 1474 Ferdinand. in right of Iſabella.	Innocent VIII 1492 Alexander VI.		George of Trapezonde. John Capiſtran. Laurentius Valla. John of Segovia. Franc. de la Place. Reginald, Biſhop of St Aſaph. Antonin, Archbiſhop of Florence. Nicholas de Cuſa, Biſhop of Brixen, and Cardinal. Thomas a Kempis. Anton. de Roſelis. Rickel. Ducas. Bened. de Accoltis. Guill. de Aoupelande. James Paradiſe, an Engliſh Carthuſian. Æneas Sylvius Picolom, Pope Pius II. Leon. Juſtinian. John Gobelin. Alphonſo de Spina.	As also John Petit. John Wellus. Peter Oſma. Matth. Grabon.	Prague are committed to the flames by a decree of that council. The council of Baſil is opened in the year 1431, and in it the reformation of the church is attempted in vain. Horrible enormities committed by the popes of this century, and more eſpecially by Alexander VI. The council of Conſtance remove the Sacramental Cup from the laity, and declare it lawful to violate the moſt ſolemn engagements when made to Hereticks. The war of the Huſſites in Bohemia. Inſtitution of the Order of the Golden Fleece. The Moors and Jews driven out of Spain. The maſſacre of Varnes, in the year 1444. The Order of Minimes inſtituted by Franc de Paul's Exploits of the Maid of Orleans.	John Picus de Mirandula. Marc. Coc. Sabellicus. Forreſtus. Ant. Bonfinius. Jovian. Pontanus. Leonard Juſtinian. G. Geneſtus. J. Alvarez. Guarino de Verona. J. Juv. des Urſins. Maff. Vegio. Flavio Biondo. J. Argyropulus. Dr Thomas Lynacre. The Strozzi. Bon. Monbritius. P. Callius. Eſperiente. Jul. Pomponius Lætus. Angel. Politian. Fulgoſi. A. Urceus Codrus. Mich. Marullus. Oliver de la Marche. Caiado. Abarbanel. Calenius. Bebel.
Kings of France. Charles VI Charles VII 1461 Lewis XI. 1483 Charles VIII 1498 Lewis XII.						
Kings of England. Henry IV 1413 Henry V 1422 Henry VI dethroned in 1461 Edward IV 1482 Edward V 1483 Richard III 1485 Henry VII						
Kings of Scotland. Robert III 1406 James I 1437 James II 1460 James III 1488 James IV.						
Kings of Sweden and Denmark. Margaret 1412 Eric IX depoſed in 1438						

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
Christopher III. 1445			Greg. de Heymbourg.		The art of printing, with moveable wooden types, is invented by Coster at Harlem; and the farther improvements of this admirable art are owing to Gensfleich and Guttemberg of Mentz, and Schoeffer of Strasbourg.	Martial de Paris.
Charles Canutson 1471			Theod. Lelio.			Phil. de Comines.
An Interregnum until the year 1483			Henry of Cocum.			Al. Achillini.
John.			J. Ant. Campanus.			Scipio Carteromaco.
Kings of Poland.			Alex. de Imola.			John Baptiste Porto.
Uladislaus Jag. 1434			Henry Harphius.			Aldus Manutius.
Uladislaus, king of Hungary, 1444			J. Perez.			Cherefeddin Ali, a Persian historian.
An Interregnum of three years.			P. de Natalibus.			Arabschah, an Arabian Historian.
Casimir IV. 1492			B. Platina.		The Universities of Leipsic, Louvain, Fribourg, Rostock, Basil, Tubingen, Wurtzburg, Turin, Ingoldstadt, St Andrews in Scotland, Poictiers, Glasgow, Gripeswalde in Pomerania, Pisa, Bourdeaux, Triers, Toledo, Upsal, Mentz, Copenhagen, founded in this century.	J. Whitehamsted.
John Albert.			P. Niger.			Ulugbeg, a Tartar prince.
Kings of Portugal.			John de Wessalia.			J. Bracelli.
John I. 1433			Hermol. Barbarus.			Palmieri.
Edward 1438			Michael of Milan.			Villon, otherwise Corbueil.
Alphonso V. 1481			Stephen Brulefer.			Muller, surnamed Regiomontanus.
John II. 1495			Cardinal Andr. du St Sixte.			Calentius, a Latin Poet.
Emmanuel the Great:			Savanarola.			Dom. Calderini.
Ottoman Emperors.			Marcilius Fecinus.			Barth. Fontius.
Bajazet, taken prisoner by Tamerlane in 1402			John Tritheme.			Enguer. de Monstrelet.
Solyman 1410			John Pic of Mirandula.			Andronicus of Thessalonica.
			Ant. de Lebrixa.			George of Tapesonde.
			Bouffard.			
			J. Reuchlin, otherwise called Capnio.		The first book printed with types of metal; which was the Vulgate Bible, published at Mentz in 1450, a second edition of the same book was published at Mentz in 1642, and has been mistaken for the first.	
			Jovianus Pontanus.			
			Nicholas Simonis.			
			Claud de Seyssel.			

	Popes or Biſhops of Rome.	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
			Simeon of Theſſalonica.		The famous Pragmatic ſanction eſtabliſhed in France.	Fr. Philelphi.
			Gobelinus Perſona.		The Univerſity of Caen in Normandy is founded by the Engliſh in the year 1437.	Alex. Imola.
			Henry of Heſſia.		The Portugueſe ſail, for the firſt time, to the Eaſt-Indies, under Vaſquez de Gama.	J. Ant. Campani.
			George Phranza.		Maximilian divides the empire into ſix circles.	Nich. Perotti.
			Vincent Ferrieres.			Th. Littleton.
			Julianus Cæſarinus.			Ant, of Palermo
			Nich. Tudeſchus or Panormus.			Conſtant. Laſcaris.
			Raymond.			A. Barbatius.
			Sabund.			Chriſt. Perſona.
			Catherin of Bologn.			Bern. Juſtiniani.
			Gregorius Meliſſen			Dieb. Schilling.
			Marcus Eugenius.			Ralph Agricola.
			Laurent. Juſtinian.			J. Andrea.
			Sylveſter Syropul.			Ermol. Barbara.
			Ambroſe, General of the Camaldules.			Alex. ab Alexandro.
			George Codinus			G. Merula.
			Onuphr.			M. M. Boiardo.
			Panvinius.			A. Mancinelli.
			Gabriel.			Rob. Caguin.
			Biel.			Bern. Corio.
			John Naucler.			Gabr. Altilius.
			John Nieder.			Gul. Caourſin.
						J. Nanni.
						Al Ranuccini.
						P. Crinitus.
						Molines.
						Gettes.
						John Mormellius.

Sovereign Princes.	*Popes or Bishops of Rome*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heresies real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
til we come to the reign of John Basilowitz I. who, in the fifteenth century, shook off the yoke of the Tartars, and assumed first, the title of Czar, after having conquered the kingdom of Casan. We therefore begin with this Prince, and shall follow the chronology observed by the authors of the Modern Universal History, in their History of Russia. The reader may, however, consult the Tablettes Chronologiques de l'Histoire Universelle of Lenglet who places this prince in the fifteenth century. John Basilowitz.						Mark Musurus. Jason Mileneus. Pandolph Collenucio. P. Lasicius. John Cabot. [illegible] Cabot. Abraham Zacut.

CENTURY XVI.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c*	*Remarkable Events—religious rites.*	*Profane Authors.*
Emperors.	Alexander VI 1503	Henry Dean 1502	John Leidan.	Schwenkfeldt.	The Reformation is introduced into Germany by Luther, in the year 1517; into France by Calvin about 1529; into Switzerland by Zuingle, in 1519.	British Authors
A. D.	Pius III 1503	W. Warham 1532	William Budæus.	Andr Osiander.	Henry VIII of England throws off the Papal yoke, and becomes supreme head of the church.	Sir Thomas More.
Maximilian I 1519	Julius II. 1513	Thomas Cranmer 1555	Desiderius Erasmus.	Stancarus.	Edward VI encourages the Reformation in England, and invites Martin Luther and other eminent divines over, to finish that glorious work.	Thomas Linacre
Charles V abdicates the empire in 1556 and dies in 1558	Leo X. 1521	Reginald Pole 1558	Martin Luther.	Adiaphorists.	The reign of Queen Mary restores popery and exhibits a scene of barbarity and persecution that shocks nature.	S. Purchas.
Ferdinand 1564	Adrian VI 1523	Matthew Parker 1575	Ph. Melancthon.	Interimists.	The name of Protestants given to the Reformed at the Diet of Spire, in 1529.	Thomas Elliot.
Maximilian II 1576	Clement VII 1534	Edmund Grindall 1583	John Brentius.	Agricola of Isleben, the chief of the Antinomians.	The league of Smalcald is formed in 1530.	Hect. Boetius
Rodolphus.	Paul III 1549	John Whitgift.	Martin Lucer.	George Major.		J. Leland, the Antiquary.
	Julius III 1555		Ulric. Zuingle.	N. Amsdorff		Ed Wotton.
Kings of Spain.	Marcellus II 1555		Peter Galatin.	Synergists.		J. Christophorson.
Ferdinand V, furnamed the Catholic, king of Arragon, in consequence of his marriage with Isabella, becomes king of Castile; and the kingdoms of Arragon and Castile remain united.	Paul IV 1559		Fr Ximenes.	M. Flacius.		Cuth. Tonstal.
	Pius IV 1566		Thomas More.	Crypto-Calvinists.		R. Ascham.
	Pius V 1572		John Whitgift, Archbishop of Canterbury.	Anabaptists.		J. Kaye.
	Gregory XIII 1585		John Fisher.	Mennonites.		Thomas Smith.
	Sixtus V 1590		John Oecolampadius	Theoph. Paracelsus.		George Buchanan.
	Urban VII 1590		And. Carolostadt.	Postellus.		Alex. Arbuthnot.
	Gregory XIV 1591		John Tiligius.	David Georgius		Sir Phil. Sidney.
	Innocent IX 1592		James Faber.	Franc. Pucius.		John Fox.
	Clement VIII.		Matthew Flacius.	Desid. Erasmus.		Fr. Walsingham.
Isabella dispossessed 1504			John Calvin.	Agrippa.		Ed. Grant.
Ferdinand 1516			Martin Chemnitz.	Cassander and Wicelius.		Ed. Anderson.
			James Andreas.	Conr. Vorstius.		John Dee.
				Sam. Huberus.		Thomas Craig.
				Mich. Servetus.		J. Creighton.
						Ed. Brerewood.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—religious rites.*	*Profane Authors.*
Philip I of Austria 15-6 Jane 1516 Charles I or V 1558 Philip II 1598 Philip III N. B. Philip II seizes upon Portugal, which remains in the poſſeſſion of the Kings of Spain until the year 1640			David Chytræus. William Farel. Theodore Beza. Fauſtus Socinus. Ben. Arias Montanus. And. Oſiander. Ægid. Hunnius. Melchior Canus. Polyc. Lyſerus. George Wicellus. George Caſſander. Cardinal Bellarmin. Stella. Crantxius. Thomas Illyricus. Jacob Ben Chaim, who gave an edition of the Hebrew Bible. Sanderus. Iſid. Clarius. John Major. Andrew Vega. Franc. Vatable. Cardinal Sadolet. Cardinal Cortefius. John Cochlius.	Valent. Gentilis. Lælius Socinus. Fauſtus Socinus. Quintin, the chief of the Libertines.	The Reformation introduced into Scotland by John Knox, about the year 1560; and Into Ireland by George Brown, about the ſame time; Into the United Provinces, about the year 1566. Guſtavus Ericſon introduces the Reformation into Sweden, by the miniſtry of Olaus Petri, in 1530. It was received in Denmark, in 1521. The Goſpel is propagated by the papal miſſionaries in India, Japan, and China. The order of the Jeſuits is founded by Ignatius Loyola, in the year 1540. The famous council of Trent is aſſembled. The Pragmatic Sanction is abrogated by Leo X, and the Concordate ſubſtituted into its place. Pope Julius III beſtows the Cardinals hat	French Authors. William Bude. Clement Marot. Fr. Rabelais. Ja. Dubois (Sylvius). Pierre Gilles. Or. Finee. Robert Stephens. P. Belon. William Morel. Adr. Turnebus. Ch. Du-Moulin. Gilb. Couſin. Mich. de l'Hopital. L. Le Roy (Regius) Hub. Languet, author of the Vindiciæ contra Tyrannos. Laur. Joubert. James Peletier. Fr. Belleforeſt. M. A. Fr. Muret. P. Ronſard. J. Dorat. James Cujas. Fr. Hotman. James Amyot.
Kings of France. Lewis XII 1513 Francis I 1547 Henry II 1559 Francis II 1560 Charles IX 1574 Henry III 1589 Henry IV						
Kings of England Henry VII 1509 Henry VIII 15:7 Edward VI 1553 Mary 1558 Elizabeth.						
Kings of Scotland James IV 1513 James V 1542						

	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites.	Profane Authors.
e- in 587 VI.			Alphonſ. Zamora. Vivaldus. J. Almain. Spagnoli. Aug. Dathus.		upon the keeper of his monkeys. The Inquiſition is eſtabliſhed at Rome by Paul IV.	Mich. de Montagne. Mich. de Caſtelnau. P. Pithou. J. Bodin. Nic. Vignier.
f n- 1513 rn ſed 1522 us 1560 B. is ed len- under ince. n 1568 II 1592 ond f i in 1599 s IX			Pope Adrian VI. Petro de Monte. Pope Leo X. Alb. Pighius. Henry VIII, king of England. Lewis Vives. S. Pigninus. Leon de Caſtro. Matth. Ugonius. Cardinal Cajetan. James Hoogſtraat. Ambr. Catharini.		The war of the Peaſants. The Univerſities of Wittemberg, Francfort on Oder, Alcala, Saragoſſa, Marpurg, Seville, Compoſtella, Oviedo, Grenade, Francker, Straſbourg, Parma, Macerata, Tortoſa, Coimbre, Conigsberg, Leyden, Florence, Reims, Dillingen, Mexico, St. Domingo, Hellmſtadt, Altorf, Paderborn, Sigen, founded in this century.	Bl de Vigenere. Henry Stephens. J. de Serres (Serranus). Cl. Fauchet. J. Paſſerat. J. J. Boiſſard. P. Daniel d'Orleans. Francis Viète. Cardinal d'Oſſat. Rob. Conſtantin. P. Morin. Joſ. Juſt. Scaliger. Nic. Rapin. J. Papire-Maſſon.
of urk. iern ſſed 1522 ick I 1533 rn 1559 ick 1588 iern			John Faber. Ortuin Gratius. John Eckius. Leander Alberti Nic. Serrarius. Pet Caniſius. Cæſar Baronius. Fran. Riberia.		The treaty of Paſſau, in 1552. The Paris maſſacre of the Proteſtants on St. Bartholomew's day. The republic of the United Provinces formed by the union of Utrecht. The edict of Nantz granted to the Proteſtants by Henry IV. of France.	P. B. Brantome. St. Paſquier. Italian Authors. Americ Veſputius. J. Jocundi of Verona, who diſcovered the Letters of Pliny.
of l. al. 1501						

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
Alexander 1506			Pierre Pithou.			Leonicial, the translator of Galen Pomponace.
Sigismund I 1548			Mich. Baius.			M. A. Cassanova.
Sigismund II 1572			W. Alan, English Cardinal.			P. Gravina. Sannazarius.
Henry of Anjoy, until the year 1574			Mercator.			Machiavel. Vida.
Stephen Batta 1587			Nic. Harpsfield.			J. A. Lascaris.
Sigismond king of Sweden.			Leunclavius.			Alcyonius, translator of Aristotle.
			Molina.			Aristo.
			Salmeron.			Burn. Massei.
			Maldonat.			Fr. Guicciardini.
			J. Natalis.			
			J. P. Maffei.			
Kings of Portugal.			Cardinal Hosius.			Cardinal Bembo.
Emanuel the Great 1521			Jansenius.			Cardinal Sadolet.
John III. 1557			John Tillet.			And Alciat.
Sebastian 1570			James Naclantus.			M. A. Flaminio d'Imola.
Henry Card. 1580			De Vargas Cardinal			Lilius Giraldus
Portugal is reduced under the dominion of Spain by Philip II.			Scripand.			I. Fracastor.
			And. Masius.			Polydor. Virgil
			pope Paul IV.			M. A. Majorgio.
			Widmanstadt.			P. Cretin.
			Gassander.			J de la Casa.
			Stapleton.			L Alamanni.
			Mercerus.			N. Tartaglia.
			F. Xavier.			Palingenius.
			Ign. Loyolo.			Jul. Cæsar Scaliger.
Ottoman Emperors.						Zanchius.
Bajazet II. 1512			BishopGardiner.			Gab Faerno.
Selim I. 1520			Jer. Oleaster, with many others too numerous to mention.			Gab Fallopius.
Solyman II 1566						J. Acronius.
Selim II 1574						Louis Cornaro.
Amuta III. 1595						Robertello.
Mahomet III						Palearius.
						Onuph Panvini.
						Argentieri.
						J. Bar de Vignole.
						Paul Manutius.
			N. B. It remarkable that, among the			Jerome Cardan.

...reign ...ars.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events, &c.*	*Profane Authors.*
n of ſcovy. ı Baſi- its 1505 lius nowitz. re- s from imilian e title mperor 1533 ı Baſi- us II. 1584 ıdore ıowitz 1597 ı Ga- w.			Eccleſiaſtical writers of this century, there are above 55 who employed their labours in the expoſition and illuſtration of the Holy Scriptures; and this happy circumſtance contributed, no doubt to prepare the minds of many for the Reformation, and thus rendered its progreſs more rapid.			A. Palladio. C. Sigonius. P. Victorious. Oct. Ferrari. James Zabarella. L. Guicciardini. A. de Coſtanzo. Torq. Taſſo. Fr. Patrizi (Patritius). Ant. Riccoboni. G. Panciroli. And. Ceſalpin. Natalis Comes. Aldovrandi. Gratiani. B. Guarini.
thold- of the ited vinces. ius I. ficious der of liber- 1584 rice.						Swiſs Authors. Aur. Ph. Paracelſus. Theod. Bibliander. Theod Swinger. Iſaac Caſaubon.
						German and Dutch Authors. J. Reuchlin. P. Moſellan. M. Aurogallus, who aſſiſted Luther in the tranſlation of the Bible. H. C Agrippa. D. Eraſmus of Rotterdam. L. Ficinius. Simon Grynæus. Adr. Barland of Zealand. Nic. Copernicus a Pruſſian. J. Secundus of the Hague.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						J. Olaus Magnus. Peutinger. Paul Fagius. Sebaſtian Munſter. G. Agricola. John Sleidan. Gaſp. Bruſchius. P. Letichius. Conrad Geſner. G. Fabricius. A. Maſius. Joach Camerarius. Viglius of Zuichem. Hubert Goltzius. John Sturmius. J. Sambuc. A. G. Buſbeq. J. Leunclavius. G. Mercator. Læv. Torrentius. Raphelingius. Ortelius. Tycho Brahe, a Dane. Heurnius of Utrecht. Nicholas Craiggius of Copenhagen. Juſtus Lipſius. Paul Merula of Leiden. A. Gorlæus. Schonæus. Em Van. Meteren. Dom. Baudius.

CENTURY XVII.

ign	Popes or Biſhops of Rome.	Archbiſhops of Canterbury	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
rors.	Clement VIII 1605	Dr J. Whitgift 1603	Proteſtant Writers.	The doctrine of the Jeſuits,	The congregation De propaganda,	No century has
A. D	Leo XI 1605	Dr R. Bancroft 1610	Archbiſhop Abbot.	concerning philoſophical ſin, con	&c. founded at Rome in 1622,	been ſo fertile in au-
phus	Paul V 1621	Dr George Abbot 1633	John Lightfoot.	demned by Pope Alexander VIII.	by Pope Gregory XV.	thors as this before
1612	Gregory XV 1623	Dr W. Laud 1644	Matthew Pool.	in 1690.	Chriſtianity is	us. Their
ius	Urban VIII	Dr W. Juxton 1663	Biſhop Pearſon.	The Probabilits	propagated in	number amounts to
1619	1 44	Dr Gil. Sheldon 1677	Biſhop Fell	(ſo the Jeſuits were	the kingdoms of Siam,	above 850.
and	Innocent X 1655	Dr W. Sandcroft 1693	Gataker.	called from their odious	Tongking, and	We ſhall confine our-
1637	Alexander VII 1667	Dr John Tillotſon 1694	Biſhop Ward.	doctrine of Probability	Kochinchina	ſelves to
ld I	Clement IX 1669	Dr Thomas Tenniſon.	Owen.	condemned by the Sorbonne.	by the Jeſuit-Miſſionaries.	thoſe who were moſt
—	Clement X 1676		Edward Pocock.	The Franciſcans are	The thirty years war	eminent in each coun-
of	Innocent XI 1689		Dr Goodwin.	judged heretics on	breaks out, and	try.
III	Alexander VIII 1691		Dr Manton.	account of	was concluded	
1621	Innocent XII 1700		Richard Baxter.	their doctrine con-	by the peace of	In Great Britain
IV			Dr. Calamy. Howe.	cerning the	Weſtphalia.	and Ireland.
1665			Bates.	Immaculate	The Moors	John Harrington.
gal			Biſhop Bull. Grew.	conception	are driven out	James Harrington.
s off			Biſhop Burnet.	of the Virgin Mary.	of Spain.	J. Pitt.
aniſh			Jo Forbes.	Janſenius,	The Proteſtants are perſe-	R. Stanihurſt.
and			J Baxter.	Quenel,	cutedin France	ſir Henry ſaville.
rs its			John Tillotſon,	and Arnauld, as	The Gunpowder-Treaſon diſcovered	Thomas Harriot, the
nd-			Archb. of	alſo Fenelon, Molinus, and	in England.	inventor of Algebra.
in			Canterbury.	the pietiſts,	A rupture	W. Camden.
ar			Dr Sherlock.	are condemned in	between pope	Nicholas Fuller.
164c			Archbiſhop Wake.	France.	Paul V and the	Benjamin Johnſon.
s II.			Chillingworth.		Venetians.	Shakeſpear.
1700					The Royal	Henry Wotton.
of					Society is	
IV					founded in the	
610					year 1662.	
XII.					A Jubilee is	
1643					celebrated by	
XIV.					pope Clement	
—					VIII, in the	
of					year 1600.	
id.					in 1605,	
th					Maurice, Land	
1603						
L.						
id,						
625						
1.						
ed in						
ir						
649						

Sovereign princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Cromwell uſurps the government under the title of Lord Protector, and dies in 1658 Charles II 1684 James II abandons his kingdom in the year 1688, and dies in 1701 William III and Mary 1694			Henry Hammond. Thomas Hyde. William Cave. Brian Walton. Druſius. Hoſpinian. Trigland. Ittigius. Fr. Spanheim. R Cudworth Ed. Stillingfleet. H. Prideaux. J. Locke. W. Lloyd, Biſhop of Worceſter. J. Milton. St Nye. Claude. Daille. Amyraut. Baſnage, Samuel, and James Jurieu. Benoit. Turretin. Elias Saurin. Morus. Le Cene. Meſterzat. Le Blanc. Arminius. Grotius. Epiſcopius. Curcellæus. Limborch. Sleidan. Cocceius. Voetius.	Arminius, and his followers, the Univerſaliſts, Bekker, the Carteſian Divines, L'Abadie, Bourignon. Poiret Leehoff, and Claude Parod, are regarded as Heretics by the Reformed churches in France and Holland. The Independents, Antinomians, Ranters, and Quakers; and among the latter, Fox, Barclay, Keith, and Penn, are lookedupon in the ſame light. Add to theſe Enthuſiaſts, and Fanatics of various kinds, ſuch as Jacob Behmen, Valentine Weigelius. Nic. Drabicius. Seidel.	grave of Heſſe Caſſel, introduces the Reformed religion into Marpurg. Paul V excommunicates the Venetians, whoſe cauſe is defended by Fra. Paolo. In the year 1606, Rudolph II. allows the Hungarians the free exerciſe of the Proteſtant religion, that has been formerly granted by Ferdinand I. and aboliſhed by his ſucceſſors. In the year 1608, the Socinions publiſhed their Catechiſm at Cracow. The Sileſians, Moravians, and Bohemians, are allowed, by Rudolph II. the free exerciſe of their religion, in the year 1609. The Proteſtants form a confederacy at Heilbron, in the year 1610; and the Roman Catholics form a league at Wartzburg in oppoſition to it.	Thomas Lydiat. Joſeph Hall, called the Engliſh Seneca. Lord Herbert of Cherbury. Thomas Gataker. W. Habington. Archbiſhop Uſher. V. Harvey, who firſt diſcovered the circulation of the blood. Sir Ken. Digby. Sir James Ware. John Milton Abraham Cowley. J. Ogilby. Lord Chancellor Clarendon. Matthew Hales. Fr. Gliſſon. Thomas Stanley Joſeph Glanvil. Samuel Butler. Algernoon Sidney. John Collins, Mathematician. Robert Moriſon.
Kings of Scotland. James VI 1625 This Prince and his ſucceſſors were kings both of England and Scotland ſo far down as the year 1707, when theſe kingdoms were united into one monarchy.						
Kings of Sweden. Charles IX 1611 Guſtavus Adolphus 1632						

	Popes or Bishops of Rome.	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
una es wn t, s in 1689 us 1660 XI. 767			Gomar. Lud. Capell. S. Bochart. Gerhardus Hoe. Calixtus, G. and Fred. Ulfeman. Heilbronner. Haffenreffer. Thummius. The Osianders. Musæus. —Hutter. Hunnius, Guy, and Nich. The Mentzers —Olearius's. Fred. Baldwin. Alb. Grawer. The Carpzovius's. Tarnovius, J. and Paul. John Asselman. Hilhart Luber. The Lysers. Michael Walter. Joach. Hildebrand. J. Val. Andreas. Solomon Glassius.	Stifelius, and the Rosecrusians.	The Bohemians chuse Frederick V. elector Palatine, for their king, in order to maintain them in the free exercise of the Protestant religion—but Frederick is conquered, and they are forced to embrace popery. In 1625, the princes of Lower Saxony enter into a league with Christian IV. of Denmark, which concludes by the peace of Lubec. Ferdinand II. publishes, in 1629, an edict, ordering the Protestants to surrender and restore all the ecclesiastical domains and possessions of which they were become masters after the pacification of Passau.—This edict is disobeyed. Gustavus Adolphus enters into Germany. The peace of Munster and Osnabrug concluded, by which the three	William Dugdale. Ralph Cudworth. J. Rushworth Robert Boyle. John Locke. W. Molyneux. Sir W. Temple. Sir Paul Ricaut. H. Hody. Bishop Beverege. Sir Samuel Garth. Thomas Gale. John Philips. Bishop Spratt. Thomas Dempster John Fletcher. Ph. Massinger. Ed. Gunther. Francis Bacon, Lord Verulam. Thomas Ridley. John Speed. John Donne. Fr. Goodwin, the Annalist. Edward Coke.
of irk. irn 1648 ck 1670 rn 1699 ck						
of id. nd 1632 aus 1648 asi- 1666 d I. 1674 bi- 1697 ck us, of						
of gal. Duke ian- sen						
1640 1656						

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—religious rites.*	*Profane Authors.*
			Richlieu.		bati Levi, who,	N. and C.
			Holstenius.		to avoid death,	Le Bois.
			Baluzius.		embraces Ma-	J. B. Le
			Bona.		hometanism.	Menestrier.
			Huet.		The univer-	J. Bap.
			Bossuet.		sities of Lunden	Duval.
			Fenelon.		in Sweden, Gi-	P. Haye du
			Thiers.		essen, Pampe-	Chastelet.
			Du Pin.		lune, Saltz-	R. Des
			Leo Allatius.		bourg, Derpt in	Cartes.
			Zaccagni.		Livonia, U-	N. Fab. de
			Cotelier.		trecht, Abo,	Peiresc.
			Filesac.		Duisburg, Kiel	Henr. duc
			Visconti.		in Holstein, In-	de Rohan.
			Molina.		spruck, Bologn	De Mezi-
			Arriaga.		Hall.—The aca-	riac.
			Rigault.		demies of in-	J. Bourde-
			Richer.		scriptions, &c.	lot.
			Pererius.		of Sciences,	J. Guthi-
			Mariana.		founded at	eres.
			Fr. Pithou.		Paris.	And. du
			Fr. de Sales.			Chesne.
			M. de Calasio.			Louis Sa-
			Lessius.			vot.
			Pineda.			Val. Con-
			C. Jansenius.			rart.
			Bentivoglio.			Cardinal
			Sponde.			Richlieu.
			Bzovius.			Roche-
			H. de Valois.			mallet.
			P. de Marca.			Philip
			Arnaud d'Andilly.			Monet.
			Du Cange.			Nicholas
			Pascal.			Bourbon.
			Du Boulay.			Augustus
			A. Arnaud.			Galland.
			Vavasseur.			J. F. Nice-
			Neercassel.			ron.
			J. Le Maitre de Sacy.			Edm. Me-
			Pagi.			rille.
			Lami.			Samuel
			Pezron.			Petit.
						M. Mer-
						senne.
						Voiture.
						De Vauge-
						las.
						Ch. Justel.
						Did. He-
						rault.

reign cer.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
			Gerberon. Queſnel. Theſe are the moſt noted writers of the Romiſh church during this century.			J. Baudoin. P. Du Puy. G and Louis de St Marthe. Denis Petau. G. Fournier. Cl. Saumaiſe. G. Naude. N. Rigault. De Balzac. G. B. de Gramont. Saraſin. D. Blondel. P. Gaſſendi. J. Bignon. C. H. Fabrot. L. Ch. Le Fevre. N. Perrot. D'Ablancourt. N. Sanſon. Briet. Tan. Le Fevre. Fr. La Mothe Vayer. Moliere. G. M. le Jay. Roberval. Rohault. H. and Adr. de Valois. F. H. d'Aubignac. J. Eſprit. L. Moreri. Duc. de Rochefoucault. R. le Boſſu. F. E. de Mezeray. P. Corneille. Ed. Mariotte. J. Spon. G. d'Eſtrades. Cn. Perault. P Bayle. Vauban. Tournefort. Th. Corneille. Boileau. Ren. Rapin.

Sovereign princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
						Jean Doujat.
						Fr. Bernier.
						Ch. du Freſne.
						Du Cange.
						Cl. Perrault.
						Iſ. de Benſerade.
						Thevenot.
						G. Menage.
						De St Real.
						Peliſſon.
						Baſſy Rabutin.
						Ch. Patin.
						B. d'Herbelot.
						Cl. Lancelot.
						St Evremond.
						Amelot de la Houſſaye.
						Louis Couſin.
						F. S. Regn.
						Des Marais.
						A. Felebein.
						Jean de la Bruyere.
						Sim. Foucher.
						J. Domat.
						J. B. Santeuil.
						C. P. Richelet.
						P. J. d'Orleans.
						J. Racine.
						J. Barbeyrac.
						Et Morin.
						Baudrand.
						Segrais.
						Chevreau.
						Charpentier.
						Behours.
						Marquis de l'Hopital.
						Vaillaint.
						P. Silv. Regis.
						Theod. Agrip. d'Aubigne.
						Italian Authors.
						Proſper Alpini.
						B. Baldi.
						J. A. Magini.
						A. Moroſini.
						Luc. Valeri.
						Paul Beni.
						Davila.
						L. Pignoria.
						Salvador.
						Sanctorius.

...rign ...s.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
						Thomas Campanella.
						Alexander Donato.
						Maſcardi
						Galilei.
						Bentivoglio.
						Strozzi.
						Leon de Modena.
						Bonav.
						Cavaleri.
						Ev. Torricelli.
						J. V. Roſſi.
						Fam. Strada.
						T. Galluzzi.
						Maritini.
						Imperiali.
						Tomaſſini.
						Virgilius Malvezzi.
						Molinetti.
						Sert. Orfato.
						J B Nanni.
						J A Borelli.
						Ricci.
						Oct. Ferrari.
						Bartaloeci.
						M Malpighi.
						Bellori.
						Viviani.
						Bellini.
						Bocconi.
						Averani.
						Caſſini.
						Magalotti.
						Spaniſh and Portugueſe Authors.
						Cervantes.
						Anthony de Ledeſma.
						J Mariana, the Hiſtorian.
						Anthony Herrera, the Hiſtorian.
						Aldrete, the Antiquarian.
						Balbuena.

Sovereign princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
						J. L. de la Cerda.
						Lopez de Vega the Spanish Homer.
						Nic. de Antonio.
						Balth. Grecian.
						Diego de Coutu.
						Jos. Taxeira.
						Rod. Lobo.
						Eman Faria.
						del Souza.
						Ant. Perez.
						Man. Alvarez.
						Pegasc.
						German, Dutch, Swiss, Swedish, &c. Authors.
						Pauw, Anatomy.
						Aiguillon.
						Emmius.
						Gruterus.
						Bertius.
						Andr. Schott.
						Martinius.
						Snellius of Leyden.
						James and Adrian Metius.
						Cunæus.
						J. Meursius.
						Lewis de Dieu.
						J. B. Van Helmont.
						Hugo Grotius.
						Erycius Puteanus.
						Gasp. Barlæus.
						Van Hooft.
						Const. Imperator.
						Manasse Ben Israel.
						B. Varenius.
						Sanderus.

or ns of	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers:	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
					Vander Linden.
					J. Gollius.
					Atzema.
					Hoeſchelius.
					Ch. Helvicus.
					Melch. Adam.
					Cluverius.
					Hoſpinian.
					Roſinus.
					Buxtorf.
					Kepler.
					Goldaſt.
					Horſtius.
					Sennert.
					Eraſmus Schimdt.
					Alſtedius.
					Pareus
					Hoffman.
					Scioppius.
					G. J. Voſſius.
					Gaſp. Barthius.
					Freinſhemius.
					Schrivelius.
					J. Gerard. Hornius.
					Etmuller.
					Olaus Rudbeck.
					Bartholin.
					Iſaac Pontanus.
					Chr. Longomontanus.
					John Rhodius.
					Bangius.
					Meric Cauſaubon.
					Ad. Olearius.
					J. F. Gronovius
					Renier Graaf.
					J. Swammerdam.
					Fr. Junius.
					A. Maria Schurman.
					Ath. Kircher.
					Conringius.
					N. Heinſius.
					Wicquefort.
					Nonnius.
					Kunckel.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						H. Meibomius. Ludolf. J. G. Grævius. Burch de Volder. Olaus Wormius. J. R. Wetstein of Basil. Varenius of Luneburg. Thomasius. Dodonæus. Otto Guerick, inventor of the air-pump. Jos. Arndius. John Gasp. Suicer. Isaac Vossius. Olaus Borrichius. D. G. Morhoff. G. Sagittarius. Sam. Puffendorff. Ch. C. Huygens. J. Tollius. Etas. Bartholinus. J. Leusden of Utrecht. Wagenselius. Brockhuisen. Cellarius. Ezech. Spanheim. Gurtler of Basil.

CENTURY XVIII.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, or Enemies of Revelation.*	*Remarkable events—Religious Rites.*	*Profane Authors.*
Emperors.	Clement XI. 1721	Dr Thomas Tennison 1715	N. B. In this list none but deceas'd authors are mentioned.	John Toland.	The French missionaries make many converts to popery in the eastern parts of the world, in Carnate, Madura, the coasts of Malabar, China, &c.	Sir Isaac Newton.
A. D.	Innocent XIII. 1724	Dr William Wake 1736		Matthew Tyndal.	A great controversy occasioned by the indulgence of the jesuits towards the Chinese, in allowing them to perform the religious rites of their ancestors.	J. Flamstead.
Leopold 1705	Benedict XIII. 1730	Dr J. Potter.	*Protestant Writers.*	Ant. Collins.		Dr Sam. Clarke.
Joseph 1711	Clement XII. 1740	Dr Thomas Herring.	Sir Isaac Newton.	Thomas Woolston.		Dr R. Bentley.
Charles VI. 1742	Benedict XIV. 1758	Dr Thomas Secker.	Dr Rich. Bentley.	Ch. Blount		Dr Hare.
The last Emperor of the House of Austria.	Clement XIII.		Bishop Hare.	Tho. Morgan.		Joseph Addison.
Charles Albert of Bavaria 1745			Bishop Cumberland.	John Chubb.		Alexander Pope.
Francis, Duke of Lorraine.			Bishop Atterbury.	John Mandeville.		James Thomson.
Kings of Spain.			Dr. Sam. Clarke.	Lord Bolingbroke,		M. Prior.
Philip, who abdicates the crown in 1724			Bishop Chandler.	and others less worthy of notice.		Sir R. Steele.
Lewis 1724			Bishop Berkley.	Among the sects of this century we may reckon the Hernhutters or Moravian Brethren,		Dr Jonathan Swift.
Philip reascends the throne in 1724			Bishop Butler.			John Gay.
and dies in 1746			Woolaston.			Dr John Arbuthnot
Ferdinand VI. 1759			Dr Mill.	and the followers of Whitfield, Wesley, and others of the same stamp.		Dr John Freind.
Charles III. now reigning.			Dr Edwards.			Dr Edm. Halley.
Kings of France.			Dr Whitby.			Dr Francis Hutcheson.
Lewis XIV. 1715			Mr Whiston.			Dr Campbell.
Lewis XV. now reigning.			Abernethy.			Mr Balguy
			Dr Bennet			Mrs Cockburn.
			Archbishop Wake.			Dr Conyers Middleton.
			Bishop Smalbridge.			Dr Berkley, Bishop of Cloyne.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Kings of England. William III. 1702 Anne 1714 George I. 1727 George II. 1760. George III.			Sir Peter King Lord Chancellor. Archbiſhop Potter. Derham Dr Hickes. Biſhop Sherlock. Biſhop Conybear. Biſhop Benſon. Dr Benſon. Dr Pierce. Hallet. Dr Foſter. Grove. Dr Watts. Dr Doddridge. Dr Taylor of Norwich. Biſhop Squire. Dr Samuel Chandler. Dr John Leland. Witſius of Leyden. Trigland of Leyden. Vitringa of Francfort. Marckius. Roel. Leydekker. Gurtler. Braunius. Hulſſii. Pictet. Abbadie. J. Al. Turretin. Werenfels. Oſtervald. Jablonſki.		defenders of the bull, and the Janſeniſts its oppoſers. The Janſeniſts endeavour to ſupport their declining credit by the pretended and fictitious miracles that were ſaid to be wrought at the tomb of the Abbe Paris. The ſtudy of Philoſophy is placed on a new footing in Germany by Leibnitz and Wolf, and their method of demonſtration is transferred to Theology by ſeveral divines. Chriſt. M. Pfaff, a very learned and reſpectable Lutheran divine, forms a plan of reconciliation and union between the Lutheran and Reformed churches; which bigotry and party ſpirit hinder from being brought into execution. Sacheverel, an incendiary, who inveighs againſt civil and religious liberty, is impeached and cenſured.	Lord Shafteſbury. Lord Bolingbroke. Dr Th. Burnet. Thomas Rowe. Eliſ. Singer. W. Wycherly. Lord Somers. William Lloyd. John Hudſon. John and James Keil, Colin Mc Laurin. Chriſtoph. Wren. Jer. Collier. Dr John Taylor. Laurence Echard. Dr J. Woodward. Thomas Hearne. Sir Hans Sloane. Dr Mead. Martin Folkes, Rev. Stephen Hales, Thomas Simpſon. Biſhop Squire.
Kings of Sweden. Charles XII. 1718 Ulric Eleonora 1751 Frederick of Heſſe Caſſel 1751 Adolphus Frederick of Holſtein, now reigning.						
Kings of Denmark. Frederick IV. 1730 Chriſtiern VI. 1746 Frederick V. now reigning.						
Kings of Poland. Frederick Auguſtus III. 1733 Staniſlaus elected without taking poſſeſſion. Staniſlaus choſen a ſecond time, but abdicates the crown.						

gn	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites.	Profane Authors.
ick			Strimeſius.		Lady Moyer,	Principal
tus			Holzfuſius.		by her laſt will,	French
64			Meyer.		founds a lec-	Authors.
aus,			Jurieu.		ture, in which	M. Male-
Po-			Oudin.		eight ſermons	branche.
ſky.			Baſnage.		are annually	B. Lami.
			De la Placette.		preached in de-	Lemery.
of			Martin.		fence of the	Fenelon.
al.			James		doctrine of the	Joſ. Sau-
II			Saurin.		Trinity.	veur.
1706			De la Cha-		The Proteſt-	P. de la
7			pelle.		ant religion	Hire.
1750			Maurice.		and the bleſſ-	M. le Vaſ-
			Pictet.		ings of civil li-	ſor.
g.			Beauſobre.		berty eſtabliſh-	J. Fr. Si-
			Lenfant.		ed in Great Bri-	mon.
			Bouiller.		tain and Ire-	M. Feli-
ha			Spener.		land, by the ac-	bien.
703			Pechtius.		ceſſion of the	If. de Lar-
t			Maier.		houſe of Brunſ-	rey.
oſed			Maſius.		wick Lunen-	An. Dacier.
			Wandalinus.		burg to the	The De
730					throne.	L'Iſle's.
out			Luthenius.		William IV	Joſ. Re-
754			Wincler.		raiſed to the	naudot.
II.			Fabricius.		ſtadtholderſhip	Carteron.
757			Schmidius.		of the United	Huet
ha			Rechenbergius.		Provinces in	T. Le Long.
w			Ittigius.		the year 1747.	Andrew
g.			Seeligmannus.		An attempt	Dacier.
			Loeſcherus.		made to aſſaſſi-	A. Boulainvilliers.
f			Foertſchius.		nate Lewis XV.	James Baſ-
ry.			Buddeus.		king of France,	nage.
715			Antonius		by a wretch	Louis and
he			Frankius.		called Damien,	Jean Boi-
			Langius.		who is ſuppoſed	vin.
725			Maius.		to have been in-	Ch. de la
ine			Pritius,		ſtigated by the	Rue.
727			and others.		Jeſuits to this	P. Rapin
I			N. B.		odious deed.	de Thoy-
73c			The 20		The order of	ras.
74c			writers		the Jeſuits is	J. and P.
r			laſt men-		ſuppreſſed in	L. Savary.
le-			tioned, be-		France, their	Louis de
n			ginning		ſchools ſhut,	Sacy.
741			with Spe-		and their reve-	Du Reſnel.
af-			ner, are		nues confiſcat-	Nic. L. de
in			Lutherans.		ed in the year	la Caille.
764					1674.	B. de la
eth					The ſame or-	Monnoye.
762					der ſuppreſſed	Abbe Fra-
II					in Portugal, and	guier.
762					its members	
					baniſhed.	

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
Catharine his Queen.			Romish Writers. Gonzales. Beaugendre. Papin. Van Espen Fr. Lami. Pouget. Tomasi. Le Br. Desmarets. Dez. D. de S. Marthe. Hyac Serri. G. Helyot. F. T. de Choisi. L. E. Dupin. J. Martiani. C. Hurc. De Witte. Huet. L. Habert. Cl. Fleuri. Pope Clement XI. Eus. Renaudot. P. Constant. P. de la Broue. Anf. Banduri. J. J. Boileau. Marsollier. Garnier. J. Hardouin. Bellegrade. Massillon. G. Daniel. Houdry. Bianchina Echard.			Gabriel Daniel. G. J. du Verney. Valincourt. Geoffroi. De la Mothe. Coach. Le Grand. F. Franc. Felibein. Sanadon. Dumont. Vertot. Catrou. Beausobre. Niceron. De la Barre. Melon. De la Croze. Vaniere. Montfaucon. Rollin. Abbe Longuerue. Abbe Banier. Cardinal Polignac. J. Baptiste Rousseau. Abbe du Bos. P. Brumoy. L. Bourget. Abbe Bignon. Abbe de St Pierre. J. B Du Halde. G. H. Bougeant. Marquis de Puy Segur. Capperonier Alph. des Vignoles. Abbe Desfontaines. Michael and Stephen Fourmont.
Stadtholders of the United Provinces. William III. 1702. This dignity remains vacant during the space of 45 years. William IV. 1751. William V.						
Kings of Prussia. Frederick I. first king of Prussia 1713. Frederick William 1740. Frederick III. now reigning.						
Kings of Sardinia. Victor, first king of Sardinia 1730. Charles Emanuel, now reigning.						

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
			Anſelme.			Mongault.
			Tourne-mine.			Bouhier
			Duguet.			Le Sage.
			Longue-rue.			Fr de la Pey-ronie
			M. Le Quien.			icol Freret.
			J. Longue-val.			Beilanger.
			Orſini.			Gabriel milie du Chaſtelet.
			J. Fr. Bal-tus.			Deſtouches
			Vertot.			Abbe Teraſſon.
			Gibert.			i. Fr. d'A-gueſſeau.
			Bourſier.			Cl. Joſ. Geof-froy.
			d. Mar-tene.			Gaſp. de Real.
			C. de la Rue,			Folard.
			Blondel.			De Boze.
			Montfau-con.			Mart. Bouquet.
			Saba er.			De Moivre.
			Benoit.			Lenglet.
			L. A. Mu-ratori			C. S. de Mon-teſquieu.
			Colbert.			Cl. oly de Fleury.
			Languet.			Jaines Caſſini.
			Dantine.			C. hen. du Marſais.
			Houtte-ville.			Fontenelle.
			Lenglet du Frenoy.			Bouiller.
			Martin.			Caſtel.
			Berruyer.			Peyſonel.
			De Caylus.			Reaumur.
			Bon. Ra-cine.			Le Monnier.
			Dom. Aug. Calmet.			L. Le Gendre.
			Benedict XIV.			Goguet.
			. Le oeuf.			Boguer.
			R. Ceillier.			Maupertuis.
			P. Maran.			Velly, the Hiſ-torian.
			Deſ-hamps.			Abbe Salier.
			Orſi.			Charlevoix.
						Maſcrier.
						Le Boeuf.
						M. Mirabeau.
						Le Brun.
						Morabin.
						Villaret.
						Clairaut.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
						Caylus. Crevier. *Italian Authors.* Martin Poli. Ant. Magliabechi. Musitani. M. Battaglini. John Vincent Gravina. J. M. Lanciſi. Ph. Buonanni. Fr. Bianchini Jer. Zanicheli. Juſt. Fontanini. P. A. Michaeli. Euſtachio Manfredi. Anſ. Banduri. Giannone. L. A. Muratori. Apoſtolo Zeno. Scipio Maffei. Cardinal Quirini, James Caſſini. Buonamici. Cardinal Paſſionei. *Swiſs Authors.* Daniel Le Clerc. Em. Konig. J. J. Scheuchzer. James Hermann. J. Le Clerc. Werenfels. J. Bernoulli. J. P. Crouzas Burlamaqui. *German Authors.* G. W. Leibnitz.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
						Chriſtopher Wolf Baron Kroſig. Lud Kuſter. H. de Coeccei. B. Zeigenbalg. J. Mollerus. J. Andrew Schmidt. Crenius. Thomaſius. Gundling. T. F Buddæus. J. G. Eccard. J. M. Lang. J. B. Mencke. J. Hubner. J. L. Moſheim. J. Alb. Fabricius. Gaſp. Neuman. Chriſtopher. Wormius. J. G. Heineccius. J. G. Keyſler. P. Cantemir. Jordan. J. Offer, a Swede. J. H. Bohmer. Dopplemaier. Winſlow. Dutch Authors. J. Perizonius. Cuper. J. Fred. Gronovius. S. Pitiſcus. B. Niewentite. A. Reland. Salengre. G. Noodt. N. Hartſocker. Adr. Helvetius. Herman Boerhaave.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
						Albert Schultens. Peter Burman. Sig. Havercamp. Bunkershoeck. S'Gravesande. J. Alberti. P. Musschenbroek. Wesseling. Gasp. Burman. Tib. Hemsterhus. Van Loon, the Historian.

ADVERTISEMENT

Advertisement.

AFTER the foregoing sheets were printed off, I was favoured by the very worthy descendants of the pious and learned Archbishop SHARP, with the present of a small but curious work lately published, which belongs to the ecclesiastical history of the xviiith century. It contains an *account* of the measures that were taken, and of the correspondence that was carried on in the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of *England* into the kingdom of *Prussia*, and the electorate of *Hanover*. To this historical account are annexed several letters and original papers that are very interesting, more especially *a plan of ecclesiastical discipline and public worship*, drawn up by the learned Dr JABLONSKY, and some other papers of the same author, concerning the nature of episcopacy, and the manner of rendering it compatible with the interests of the sovereign, and the religious liberty of the people.

This publication, which is chiefly designed for the use of the Protestants in *Prussia*, is drawn from MS. memoirs of the life of Archbishop SHARP, who was principally concerned in the transactions and correspondence above-mentioned. These memoirs were composed from the Archbishop's journal by his son, the learned Dr THOMAS SHARP, archdeacon of *Northumberland*, and the historical account drawn from them, of the project for introducing episcopacy into *Prussia*, is published in a *French* translation, done by the Rev. Mr MUYSSON, minister of the *French* chapel at *St James's*, &c.

The

The following note refers to vol. III. *p.* 139. *l.* 33.

Dr MOSHEIM does not pretend to determine whether these reports relative to the barbarity of the Jews were true or false; but it seems more than probable, that they were insidiously forged out of hatred against that unfortunate people. This will appear still more evidently to have been the case, when we consider that in the xiiith century, the Popes GREGORY IX. and INNOCENT IV. published declarations, which were designed to destroy the effect of several calumnies that had been invented and dispersed to the disadvantage of the Jews; and in the xivth century we find the Roman pontifs BENEDICT XII. and CLEMENT VI. giving the same proofs of their equity towards an injured people. We find in history circular letters of the dukes of *Milan* and *Venice*, and imperial edicts of FREDERIC III. and CHARLES V. to the same purpose; and all these circumstances render it highly credible, that the reports mentioned by Dr MOSHEIM are not founded on sufficient evidence.

INDEX

INDEX.

ABANO, Petrus de, surnamed the Regonciler, iii. 162; his great character and ill treatment, ib. and [*b*].

Abassines (Ethiopians), converted to Christianity in iv cent. i. 337. See *Abyssinians*.

Abbas, the Great, King of Persia, lays waste Armenia in xvii cent. v. 461; his generosity to the Armenians, and great character, ib.

Abbot, Archbishop of Canterbury, his lenity towards the Puritans, and character, v. 387 and [*f*]; zeal for the doctrinal tenets of Calvin, 389; and sub not. [*f*].

Abelard, Peter, defends the Monks in xii cent. iii. 70; his character, 78 and [*e*]; commentaries, 87; founder of the Scholastics, properly so called, 92; charged with errors by St Bernard, for which he is condemned as an Heretic, 95 and [*t*]; attacks all the Heresies in his time, 99.

Abelites, their tenets, i. 233.

Abgarus, the story of him and Christ, if true, i. 57 and [*n*].

Abraxas, used by Basilides, what, i. 224.

Abul Farai, an eminent Syrian writer in xiii cent. iii. 150; his works, ib. and [*a*]; expositions of the Scriptures, 247.

Abyssinia, Romish mission in xvii cent. v. 139; how ruined, 140 and [*t*]; entirely banished by Basilides, son of Seltam Segued, ib. 141 and [*u*]; several attempts for admission unsuccessful, 142 and [*w*]; 143 and [*x*]; Lutheran missions unsuccessful, 259.

Abyssinians, the doctrine of the Monophysites when embraced by them, considered, ii. 363; their state in xvi cent. iv. 258.

580 and [q]; a term applied by the Latins to all heretics, iii. 109.

Albizi, Bartholomew, his book of St Francis's conformities with Chriſt, iii. 236, 237 and [k].

Alciat, baniſhed Geneva, iv. 494 and [i]; inclines to the Arian ſyſtem, 498, ſub not [m], in fin.

Alcuin, preceptor to Charlemagne, his character, ii. 247 and [w]; expoſitions, 254; treatiſe on virtue, 258 and [p]; lives of the saints, 259.

Aldhelm, an Engliſh prelate, an account of, ii. 175 and [s]; his moral treatiſes, 179.

Alet, Biſhop of, refuſes to ſubſcribe the declaration againſt the Janſeniſts in xvii cent. and the conſequence, v. 217.

Alexander, of Lycopolis, if a Chriſtian, ii. 102 and [o].

——— III. Pope, confers on the cardinals the ſole right of electing to the pontificate, ii. 481. iii. 61; augments the college of electing Cardinals, 486, 487; orders ſchools to be erected in monaſteries, and cathedrals, iii. 31; his conteſted election, 53; obnoxious to the Emperor Frederic I. (Barbaroſſa), whom he ſolemnly depoſes, ib. is obliged to fly and to leave his competitor Paſchal III. in the Papal chair, ib. his ſucceſs againſt Frederic, and inſolence towards him examined, 55 and [r]; diſpute with Henry II. King of England, 56; confirms the privileges of the church, and extends the authority of the Popes, 61; deprives the Biſhops of the power of canonization, and confines it to the Roman Pontif, 62; confers the title of King upon Alphonſus Duke of Portugal, ib. and [y]; his death, and the troubles of his ſucceſſor Lucius III. 63; his ſucceſſors to Innocent III. 63, 64; condemns the vicious rage of diſputing about religious matters, 94.

——— VI. Pope, divides America between the Portugueſe and Spaniards, iii. 388; his infamous character, 431, 432 and [q]; is ſuppoſed to be poiſoned, ib. and [r].

——— VII. Pope (Chizi), inſtigated by the Jeſuits, annuls the ſentence of Innocent X. concerning Chineſe rites, v. 26; his character, 99; conteſt with

with Lewis XIV. and the cauſe, 27; bull againſt anſenius, and declaration, 214.
xander VIII. Pope (Ottoboni), his character, v. 102.
——— Natalis, writes againſt the Popiſh claims, in vii cent. v. 151.
xandria, Patriarch of, his juriſdiction in the earlieſt imes of Chriſtianity, i. 355; embaſſy ſent by one to he pope in xvi cent. a Jeſuitical ſcheme, iv. 178, 179, nd [*l*, *m*]; the extent of his authority in this cent. 44, 245 and [*o*].
fred, his taſte for letters, ii. 290; his works, ibid. *w*]; the moſt eminent learned men under him, ibid. *x*].
ztius, Leo, his works for uniting the Greek and Roaiſh churches, v. 247, and [*d*]; diſingenuity cenſured, ibid. and [*d*].
iaco, Petrus de, labours to reform the ſchoolmen in v. cent. iii. 454.
uerc, an account of, iii. 157; the followers of this hiloſopher guilty of enormous errors and vices, ibid. *s*].
——, King of Leon, an eminent patron of letters in iii cent. iii. 151; the fame he acquired by his aſtroomical tables, ibid. and [*c*].
bonſus VI. King of Naples, a zealous promoter of tters in xv cent. iii. 391.
nburg, conference held at, to heal the Lutheran diviions. unſucceſsful, iv. 340.
a, Duke of, his cruelty, checked by the prudent and rave conduct of a Prince of Orange, gave riſe to the owerful Republic of the United Provinces, iii. 131.
almunis, Caliph of Babylon, an eminent patron of letrs among the Arabians in ix cent. ii. 287.
ldric, the abſurd and impious doctrine taught by him, i. 287 and [*b*, *c*]; his chief diſciple, who, 288; if he dopted Joachim's predictions, 289.
broſe, Biſhop of Milan, his character, i. 361, and [*i*]; hree books on the duty of miniſters, 374; oppoſes the rinciples of Jovinian, 389.
——, of Camalduli, his works, iii. 442.

America, when firſt viſited by the Europeans, iii. 387; its inhabitants converted to Chriſtianity, ibid. divided by Pope Alexander VI. between the Portugueſe and Spaniards, 388; miſſionaries ſent, ibid.

——— Engliſh and Dutch colonies there in xvi cent. v. 39, Romiſh miſſions, 42; method uſed by the Jeſuits for its converſion, with their views, and Labat's candid declaration, 44 and [o]; proteſtant miſſions, 45; the ambition of the Jeſuits in Paraguay, 47, ſub fin. [o]

Ames, William, explains morality, and account of, iv. 429 and [p, q]; treats it as a ſeparate ſcience, v. 363.

Ammonius Saccas, founder of the new Platonics in ii cent. i. 169; attempts a coalition of all philoſophical ſects and religion with his own ſyſtem of religion, 170; his religious notions, if Pagan or Chriſtian, conſidered, 169 [m]; the principles of his philoſophy, with its chief articles, 171, 172; his moral diſcipline, 172; delivers his injunctions in the language of ſcripture, 174; pretends to the power of purging the Senſorium, ib. his notions of God and of Chriſt, ibid. and [n]; the many pernicious effects of his philoſophy to Chriſtianity, and hence the foundation of the Monks and Myſtics, 175; the rapid progreſs of his ſect, 260; his Harmony of the Goſpels, 279.

Amour, Guillaume, doctor of the Sorbonne, a ſtrenuous oppoſer of the Dominicans, and whence, iii. 202; is baniſhed, and the cauſe, 203; his works and great character, ib. and [d].

Amſdorf, denies the neceſſity of good works, iv. 328; is oppoſed by George Major, and the event, 329.

Amſterdam, clergy and magiſtrates of, oppoſe the toleration of the Menonites, in xvi cent. iv. 477.

Amulo, his works againſt the Jews in ix cent. ii 332.

Amyraut, Moſes, account of his works, v. 364; form of his doctrine and reconciliatory endeavours, 374; meets with oppoſition, yet gains ground, 376; proceedings of the Swiſs church againſt him, 436.

Anabaptiſts, their enthuſiaſtic, ſeditious, and vile principles in xvi cent. and puniſhments they undergo, iv. 103 and [n, o]; their reſidence fixt at Munſter, ib.

Anabaptiſts (Mennonites), their hiſtory, iv. 436; origin obſcure, and reaſon of their names, ib. and [*e*]; inſincerity in declaring their opinions concerning re-baptiſm, ibid. and 440, ſub not. [*e*]; account of themſelves and adverſaries, 441 and [*f*]; moſt probable account of their origin, 443; maxim whence their peculiarities, ibid. different ways of thinking among them about it, 444; their drooping ſpirits revived on Luther's, &c. appearance, ib. not [*b*]; ſatisfied with Luther's plan of reformation with an account of their firſt motions, 445 and [*i*]; progreſs of this ſect, 447; diſtinguiſhed by the enormity of their crimes, 448; points of doctrine maintained by the moſt rational of them, who are not equally chargeable with fury and brutal extravagance, ibid. ſevere puniſhments inflicted on them, 449, and [*n*]; indiſcriminate ſeverity, with a diſourſe thereon, 450.

——— of Munſter, their ſeditious madneſs and ringleaders, iv. 452; their commotions in Holland, particularly Amſterdam, 453 and [*r*]; meaſures taken to extirpate them, 454; plot againſt the magiſtrates defated, ib. ſub not. [*r*]; how comforted by Menno, 455; queſtions about their origin, how reſolvable 458 and [*u*]; origin of the ſects that have ſtarted up among them, 459; warm conteſt, and divided into two ſects, 461; how denominated, 462 463 and [*x*]; new diſſentions among them, and diviſion into three ſects, 464; the ſource of their doctrine, ibid. confeſſion of one of their ſects, 463, [*y*]; whether ſincere in their public confeſſions, 464; their religion reduced into a ſyſtem, 465; their leading principle, 467; their religion differs little from the reformed church, with their creed, confeſſions, and peculiar tenets, ibid. the fundamental principle on which their doctrine is founded, ibid. and how deviated from it, 463 and [*a*]; their peculiar tenets in which they all agree. 469; ſyſtem of morality, 470: primitive auſterity greatly diminiſhed, 471 and [*b*]; ſingular opinions of ſome ſects, 472, 473, and [*c*, *d*] ſtate of learning and philoſophy among them, 474, which are rejected by all, except the Waterlandians, 475; remit ſome of their ancient rigour, ibid. their diviſion into a multitude of ſects, and the cauſes, 476; their firſt ſolid ſettlement in the United

Provinces, and by what means, 477; Engliſh, called Baptiſts, with an account of their other different denominations, 478; opinions of the general and particular Anabaptiſts in England, 479 and [*l*]; account of a ſingular ſect called Davidiſts, 481; tolerated under Cromwell, and account of, v. 410 and [*x*]; their hiſtory in xvii cent. 490; various fortunes of them, during this cent. ib. and [*e*]; union reſtored among them, and how, 491; different ſects, and how denominated, with their ſeveral characters and notions, 492 and [*g*, *b*]; external form of their church, 493; three orders of Miniſters among them, and their reſpective functions, ib. account of the Uckewalliſts, a ſect of the rigid Anabaptiſts, and tenets, ib. Waterlandians, 295; Galeniſts and Apoſtoolians, 496.

Anachorites, a monaſtic order in iv cent. i. 380; their remarkable averſion to ſociety, ib.

Anaſtaſius, how the cauſe of the Neſtorian controverſy, ii. 66; his ſentiments explained by Neſtorius, although keenly oppoſed, yet gain ground, 67.

———, of Sinai, his writings, an account of, ii. 121. 127 and [*e*].

———, the Emperor, attached to the Acephali, protects them, ii. 144.

———, of Paleſtine, author of ſome tracts againſt the Jews in viii cent. ii. 259.

———, an hiſtorian in ix cent. ii. 292.

Anchialus, patriarch of Conſtantinople, an eminent patron of letters in xii cent. iii. 28 and [*a*]; ſeems to have been attached to the Ariſtotelian philoſophy, ibid.

Andræas, Antonius, a Latin writer in xiv cent. iii. 361.

Andreæ, James, employed in reconciling the Lutheran doctors, iv. 340. See *Form of Concord*.

Andrew, Biſhop of Crete, his homilies conſidered as ſpurious, ii. 174.

Andronicus, Emperor of Greece, forbids all controverſies concerning ſpeculative points of theology, in xii cent. iii. 102 and [*b*].

Angelome, a monk of Lyſieux, an acute but fantaſtic writer in ix cent. ii. 327, 328 and [*r*]; his expoſitions, ib.

Angers, Biſhop of, refuſes to ſubſcribe the declaration againſt the Janſeniſts, and the conſequence, v. 217.

Anglo-

Anglo-Saxons, oppreſs the Chriſtians, ii. 13; ſome few converted by Auguſtin the Monk, 97; an univerſal converſion among them in vii cent. ii. 153; the cauſes of this converſion conſidered, ibid.

Anhalt, princes of, embrace Calviniſm, and the reaſon, iv. 409 and [*n*].

Anſelm, archbiſhop of Canterbury, improves the ſcience of logic, ii. 466; inventor of the famous argument aſcribed to Des Cartes, ib. his character and works, 467, [*o*], and 542; the firſt who compoſed a ſyſtem of divinity, 550; eminent for his moral treatiſes, 551, and controverſial writings, 552.

Anſelm, of Laon, his character, iii. 77. 88.

———, of Havelsberg, ſtrenuous advocate for the Latins againſt the Greeks in xii cent. iii. 100.

Anſgar, converts the Swedes in ix cent. ii. 277; is created archbiſhop of Hamburgh, ib. founder of the Cimbrian, Daniſh and Swediſh churches, 278 [*a*].

Anthropomorphites, a ſect in x cent. ii. 432; why encouraged and admired, ibid.

Antichriſt, enſigns of, what ſo called by the Puritans, iv. 398.

Antidico-marianites, a ſect in iv cent. i. 432; their tenets, ib.

Antinomians, their riſe among the Lutherans in xvi cent. iv. 321; ſuppreſſion by Luther, ib. tenets, ib. Engliſh, their riſe in xvii cent. and pernicious tenets, 411, 412, and [*z*, *a*, *b*].

Antioch, Patriarch of, his juriſdiction in iv cent. i. 355; the extent of his power in xvi cent. iv. 246; four biſhops claim the title, ibid. [*p*].

Antiochus, a monk of Seba, his character, ii. 174; and work, or Pandect of the Holy Scriptures, 179.

Antonines, their characters, i. 147.

Antoninus Marcus, liſtens to calumnies, and perſecutes the Chriſtians, i. 161; many apologies publiſhed, ib. falſe witneſſes ſuborned by his judges againſt the Chriſtians, 162; his partiality to the Stoics, and its effects upon learning, 165; an ornament to the Stoics, 167.

——— *Pius*, perſecution under him, i. 159; his edict in favour of the Chriſtians, ib. and [*x*].

Antonius Paulus, endeavours to correct the abuſes among the clergy in xvii cent. v. 314. 319.
Antony, forms in Egypt the ſolitary Monks into a body, i. 377; the rapid progreſs of this order in the eaſt, and maxims of their philoſophy which ſeduced the Chriſtians, 378; the ſtate of this order in xi cent. ii. 536.
Apocryphal and ſpurious writings, many in i cent. i. 109 and [r].
——— books, reading of them in the church diſliked by the Puritans, iv. 396.
Apollinarian hereſy, its riſe, i. 423; author and tenets maintained by him, ibid. the conſequences deduced from the ſentiments of Apollinaris ſeem unjuſt, ibid. and [c]; its fate, ibid. 424, and [d].
Apollonius Tyaneus, compariſon of Chriſt and him pernicious, i. 334.
———, his controverſies about the power of the magiſtrate in church affairs, v. 421; occaſions a flaming diſpute between Spanheim and Vander Wayen, 442.
Apologies, many produced in defence of Chriſtianity in ii cent. i. 188, 189.
Apoſtles of Chriſt, why limited to twelve, i. 57; the ſucceſs of their miniſtry, after the effuſion of the Holy Ghoſt, 61: the election of one in the room of Judas, 62; founded many churches, 63, 64; fables related of them, 65; their authority and office, 96; left the external form of the church undetermined, 97, and [z]; they and their diſciples the principal writers, 107; the creed, by whom compoſed, 116, 117 and [k, l]; inſtituted many rites, 124.
———, account of a ſect in xiii cent. iii. 290; made no alterations in the doctrinal part of the public religion, ib. their leaders and extirpation, 291 and [b].
Apoſtolic Fathers, their general character, i. 114 and [b].
Apoſtolics, a ſect in xii cent. iii. 128; the remarkable purity of their lives, ibid. ſome peculiarities among them deſerve cenſure, ibid. the credit given by them to the predictions of the Abbot Joachim, iii. 291.
Apoſtoolians, an inferior ſect of Anabaptiſts or Mennonites in xvii cent. v. 496; their founder Samuel Apoſtool, who oppoſes Galen Haan, with an account of his controverſy and tenets, 497.

Appellants, great number of them in France, and why ſo called, vi. 9, and [*q*].

Aquinas, Thomas, a very powerful advocate for the philoſophy of Ariſtotle, and gives a new tranſlation of his works, iii. 160, and [*c*]; called the Angelic Doctor, ib. his character, 239, and [*g*]; method of explaining the Scriptures, 246; orthodoxy queſtioned, 252; famous ſum, what, 254; polemic work againſt the Gentiles, 256; ſeveral of his doctrines oppoſed by John Duns Scotus, 365; hence the origin of the ſect of the Thomiſts, ibid.

Arabian philoſophers, their tenets, and reaſon of their name, i. 308; confuted by Origen, abandon their erroneous ſentiments, and return to the church, ibid. found ſchools in Spain and Italy, in x cent. ii. 398; and ſource of knowledge among the Europeans, ibid. and 462; authors of divination and aſtrology in the Weſt, ib. many of their works tranſlated into Latin in xii cent. iii. 40. and [*u*].

Arabians, in Spain, converted in xiii cent. iii. 142; but expelled by the order of Pope Clement, iv. 143, and [*y*].

Arabs, converted by Origen in iii cent. i. 146.

Arator, his works and character, ii. 122.

Arbricelles, Robert, founds a monaſtery at Fontevraud in xii cent. iii. 70; one ſingularity in his rule, ib. charge againſt him, ibid. and [*p*]; ſome nuns in England, 71 and [*q*].

Archbiſhops, the extent of their authority in iv cent. i. 349.

Archelaus, ſucceeds his father Herod in the kingdom of Judea; is infamous for his vices, and dethroned, i. 39.

Arianiſm, its riſe in iv cent. i. 412 and [*m*]; the tenets held by its author, 413; its progreſs before the firſt Nicene council, in which the ſentiments of its founder are condemned, ibid. its hiſtory after this time, 416, 417; ſtate under the ſons of Conſtantine, 419; Conſtantius forces proſelytes, ibid. under Julian, who favours neither ſide, 420; under Jovian, a defender of the Nicenians, ibid. under Valentinian, an enemy to the Arians, particularly in the Weſt, ibid. under Valens, a friend to the Arians, ibid. under Gratian and Theodoſius the Great, who favour the Nicenians, ib.

exceſſes on both ſides, 420; various ſects of it, which may be reduced to three claſſes, 421; this diviſion detrimental to the Arians, 422; is encouraged by the Vandals in Africa, ii. 61; its ſtate in vi cent. 142, 143; encouraged by the Lombards in vii cent. ii. 186.

Arians, two eminent writers among them in xvii cent. v. 505 and [w]; to whom the denomination of Arian is applicable, 506; moſt eminent patrons in xviii cent. vi. 506; bad conſequences of Arianiſm, 40 [g]; points of its doctrine adopted by Mr Whiſton, and conſequence, ibid. ſub [s]; controverſy occaſioned by Dr Clarke's opinions concerning the Trinity, and by whom oppoſed, 41 ſub [s]; no end to be gained by theſe diſputes, with Dr Stillingfleet's excellent admonition to the diſputants, 44 ſub [s].

Ariſtotelian philoſophy, admired by the Neſtorians in vi cent. ii. 110; its progreſs in viii cent. ii. 216; the perſons to whom its ſucceſs was due, 217; taught by the reformed church in xvi cent. iv. 426; introduced into theology, and bad conſequence, 427 and [s]; its ſtate in xvii cent. v. 78.

Ariſtotelians, poor ſubterfuge uſed by them before the inquiſition in xv cent. iii. 398.

Ariſtotle, his notions of God and the human ſoul, i. 35; has many admirers in xiii cent. and the prejudice done by them to Chriſtianity, iii. 146, 147 and [a]; the reading of his works condemned by the Biſhops at Paris, 288; if preferable to Plato, debated in xv cent. 396 and [a].

Arius, oppoſes the opinions of Alexander on the ſecond perſon of the Trinity, i. 412; expelled from the church, 413; defends his opinions with ſucceſs, ibid. brings over Euſebius Biſhop of Nicodemia to his cauſe, ibid. Conſtantine, after fruitleſs admonitions, calls a council at Nice, at which Arius is condemned, and Chriſt is declared conſubſtantial, 414; recalled from exile, 417 and [x]; is received into the church, and invited to Conſtantinople, 418; is reinſtated with his followers in their privileges, but is denied a place among the preſbyters by the people of Alexandria, ibid. dies a miſerable death, with ſome reflections on the manner, ibid. and [y].

Armagh, the ſee of, erected by Patrick in v cent. ii. 9 and [*r*].

———, Richard of, attacks the Mendicants in xiv. cent. iii. 331.

Armenia, Great and Leſs, Chriſtianity eſtabliſhed there in iv cent. i. 337; a church founded at, by Gregory the Enlightener, ibid.

Armenians, an account of, in xvi cent. iv. 261 and [*q*]; have three patriarchs, 262 and [*r*, *s*]; their titular ones, 236 and [*t*]; their ſtate in xvii cent. v. 261; country laid waſte by Abbas the Great, King of Perſia, ibid. and his generous behaviour towards them, ibid. the advantages they received from the ſettlement of a great number of Armenians in different parts of Europe, 262 and [*x*]; religious books printed for their uſe in Europe, particularly in Holland and England, ibid.

Arminianiſm, its riſe and progreſs in xvii cent. v. 440. See *Church Arminian*.

Arminians, their leading maxim adopted by the Lutherans in xvii. cent. v. 295; their riſe and ſchiſm in this cent. 366; condemned at the ſynod of Dort, 367; the effects of this ſchiſm in Holland, 368; gain ground in England through Archbiſhop Laud, 369; favoured in France, Brandenberg, Bremen, and Geneva, 370; the farther progreſs of this ſect. See *Church Arminian*.

Arminius, James, his tenets, and by whom oppoſed, with the deciſion of the ſynod of Dort, v. 367; founder of the Arminian church, 439; his great character and account of, ibid. profeſſes publicly his opinions about predeſtination and grace, *&c.* in oppoſition to thoſe of Calvin, 440; two favourable circumſtances for him, 441; by whom oppoſed, and controverſy thereupon, with his death, ibid. and [*c*], progreſs of his ſect after his death, 442.

Arnauld, his diſpute with the Jeſuits concerning a frequent approach to the holy communion, iv. 232 and [*c*]; improves and illuſtrates the doctrine of Des Cartes, v. 181 and [*o*]; a patron of the Janſeniſts, 208; flies into Holland, 219; and the conſequences

to

to the Jeſuits, ibid. and [w]; his diſpute with Claude concerning tranſubſtantiation, 251.

Arndt, a moral writer in xvii cent. v. 299; debates relating to, 337; his good character and works, particularly his True Chriſtianity, ibid. is cenſured by ſome, and by whom defended, 338; a Paracelſiſt, ibid.

Arnobius, character of his polemic works againſt the Gentiles in iii. cent i. 272.

Arnobius, the younger, an account of, ii. 37.

Arnold, of Breſcia, account of him and his ſect in xii cent. iii. 116.; is juſtly cenſured for the violent impetuoſity of his temper, but diſcovered in his character ſeveral things worthy of eſteem, 120; is greatly admired, and his followers called Arnoldiſts, ibid.

———, of Villa Nova, his extenſive learning, iii. 162; unjuſt puniſhment, ibid.

———, Godfrey, diſturbs the Lutheran church, and his character, v. 325; his eccleſiaſtical hiſtory cenſured, ibid. his partiality in favour of heretics, which he quitted when old, 326 and [o].

Arſenius, his ſynopſis of the Greek canon law, in xiii cent. iii. 237.

Artemon, his tenets, i. 235; uncertainty about theſe, ibid.

Arts, ſeven, the wretched manner of teaching them in viii cent. ii. 219; divided into the Trivium and Quadrivium, 220; the works of Caſſiodore and Boethius recommended for further progreſs, ibid.

Aſcetics, their riſe and principles, i. 193; why certain Chriſtians became of this ſect, 194; the progreſs of this diſcipline, 196.

Aſculanus, Ceccus, a famous philoſopher in xiv cent. iii. 310; imprudently mingles aſtrology with his philoſophy, ibid. is accuſed of dealing with infernal ſpirits, and burnt by the inquiſitors at Florence, ibid. and [a].

Aſia, Proteſtant miſſions there, in xvi cent. v. 38; Engliſh and Dutch colonies, 39.

Aſiatic, Gnoſtic, ſect in ii cent. and tenets, an account of, i. 216.

Aſinus, John Pungens, ſubſtitutes conſubſtantiation inſtead of tranſubſtantiation in xiii cent. iii. 259.

Aſteſanus, his character, iii. 361. 367.
Aſtrog, ſynods held there in xvi cent. iv. 407; their happy effects, 408.
Aſtrology, mixed with philoſophy, conſidered as magic in xiv cent. iii. 310.
Aſylum, right of, conteſt about, between Pope Innocent XI. and Lewis XIV. v. 150 and [*l*].
Athanaric, King of the Goths, perſecutes the Chriſtian Goths in iv cent. i. 341.
Athanaſius, account of him and his works, i. 358 and [*u*]; refuſes to reſtore Arius, 418; is depoſed by the council of Tyre, and baniſhed into Gaul, ibid.
Atheiſts, few, if any, to be met with in xviii cent. vi. 8; and thoſe chiefly followers of Spinoza, ibid.
Athenagoras, an excellent writer in ii cent. i. 181.
Atto, Biſhop of Vercelli, his works uſeful in deſcribing the genius of the people in x cent. ii. 415.
Audæus, excommunicated for cenſuring the licentious clergy in iv cent. and forms a ſect, i. 430; his principles imbibed by the Goths, ibid. errors falſely imputed to him, ibid.
Ave Maria, added to the prayers in xiv cent. iii. 372.
Augſburg, an account of the conference held at, between Luther and Cajetan, in xvi cent. iv. 36; and its iſſue, 27 and [*r*]; the famous diet held by Charles V. Emperor, 91; famous confeſſion made by the Proteſtants, 92 and [*c*]; its ſtyle juſtly admired, ibid. its matter ſupplied by Luther, but received its form from Melancthon, ibid. contains twenty-eight chapters, and to what they refer, 93 and [*d*, *e*]; a refutation of it attempted by the Roman Catholics, ibid. and Melancthon's anſwer to it, which is called, A Defence of the Confeſſion of Augſburg, 94; three methods propoſed for terminating theſe religious diſſentions, ibid. conferences judged the moſt effectual way to put a period to them, and why, 96 and [*f*]; but proved to be ineffectual, 97; the ſevere decree againſt the reformers, ibid. 98 and [*g*]; religious peace concluded at the ſecond diet held here, 121; acts favourable to the Proteſtants paſſed, ibid. remarks upon, and proofs of, the ignorance and ſuperſtition of the times, ibid. 122; confeſſion of, and its defence, iv. 283;

iv. 283; and interpolations by Melancthon, ibid. and [a]; its aſſociates, 405.

Auguſtin, Biſhop of Hippo, his character, i. 362, 363, and [l]; admired for his didactic writings, 370; his ſucceſs againſt the Donatiſts, 409; ſuppreſſes Pelagianiſm, ii. 88; oppoſes the Predeſtinarians, 90.

———, a Benedictine monk, ſent into Britain in vi cent. ii. 97 and [e]; converts many Anglo-Saxons to Chriſtianity, ibid.

———, St monks of, their riſe in xiii. cent. and founder, i. 193.

Auguſtus, baſe methods uſed by him to obtain power, i. 20.

Avignon, Popes remove thither their reſidence in xiv cent. iii. 315 and [b]; their power diminiſhed, 316; invent new ſchemes to acquire riches, 317.

Aurelian, ſtate of the church under him tolerable, i. 253; a dreadful perſecution prevented by his death, 254.

Aureolus, Peter, an account of, iii. 361.

Auſonius, his character as a poet, i. 343.

Auſtria, commotions in, againſt the Proteſtants, in xvii cent. v. 106 and [p].

Autbbert, the ſucceſs of his miniſtry in Jutland and Cimbria in ix cent. ii. 248; converts the Swedes, ib.

Autherius, Biſhop of Bethlehem, founds the congregation of the Holy Sacrament in xvii cent. v. 4.

Authpert, Ambroſe, his character, ii. 248; his commentary on the Revelations, ibid. 251; his lives of the ſaints, 259.

Autun, Honorius of, his character and works, iii. 79; a polemic writer, 99.

Auxerre, William of, his ſyſtematic divinity, an account of, iii. 79.

Awerri, in Africa, King of, converted to Chriſtianity by the Capuchins in xvii cent. v. 41.

B.

Bacon, John, an account of, iii, 361.

———, Roger, his great character, iii. 156 and [q], and 240 [b];

240 [*k*]; his extenſive progreſs in the ſciences, 161 and [*d*, *e*]; unjuſt impriſonment, 162.
Bacon, Lord Verulam, his character, v. 70 and [*x*].
Baius, his diſputes about grace in xvi cent. iv. 235; is accuſed and condemned, with his unjuſt treatment, 236 and [*f*].
Balbi, John, promotes the ſtudy of the Greek language in xiii cent. iii. 156.
Balduin, his controverſy concerning the merits of Chriſt, v. 336.
Baldus, his character, iii. 307.
Balſamon, Theodorus, his erudition and diligence in explaining the civil and eccleſiaſtical laws of the Greeks in xii cent. iii. 77. and [*b*].
Bancroft, his ſermon at Paul's Croſs, on the divine right of biſhops, exaſperates their conteſt with the Puritans, and the effects, iv. 392.
Baptiſm, not to be conſidered as a mere ceremony, i. 124; the manner of celebration in i cent. 129.
———, in iv cent. by the biſhop with lighted tapers, and on the vigils of Eaſter and Whitſuntide, 399.
Baptiſmal fonts, introduced into the porches of churches, when, i. 399.
Baptiſts, general (Armenian), their doctrine, iv. 479; in what they agree with the particular baptiſts, 480.
———, particular (Calviniſtical), their tenets, iv. 478; ſettle in London, 479.
Baradæus, Jacob, reſtores the Monophyſites in vi cent. ii. 145; his dexterity and diligence, 146; is acknowledged their ſecond founder, and hence they are called Jacobites, ibid.
Barbarians, weſtern, perſecute the Chriſtians in x cent. ii. 387.
Barcepha, Moſes, his great character, ii. 313 and [*p*].
Barcochebas, aſſumes the name of the Meſſiah, i. 155; a great enemy to the Chriſtians, 159 and [*u*].
Bardeſanes, founder of a ſect of heretics in ii cent. i. 220; the doctrine he taught, 221.
Barlaam, his book of ethics ſhews the author to be inclined to Stoicism, iii. 305; a champion for the Greeks againſt the Latins in xiv cent. 359. 368; finds fault with

with ſome Greek monks, 371; the names he gives them, who are defended by Gregory Palamas, 373, 374; is condemned by a council at Conſtantinople, ibid.

Barnabas, the epiſtle attributed to him, ſuppoſed to be ſpurious, i. 113.

Barnabites (regular clerks of St Paul), founded in xvi cent. and by whom, iv. 202; ſoon deviate from their firſt rule, and their office, 203 and [*z*].

Baronius, Cæſar, his annals, an account of, iv. 206. and [*x*]; confutations of them, ibid. and [*a*].

Barre, Nicholas, forms the Pietiſts into a ſociety in xvii cent. v. 175.

Barrow, Iſaac, his great zeal for natural knowledge, v. 92.

Barſumas, of Niſibis, a zealous promoter of Neſtorianiſm, ii. 72.

———, Abbot, brought the Eutychian opinions into Syria and Armenia in v cent. ii. 79, 80. but the former rejects them, ibid. and [*b*].

Bartolus, his character, iii. 307.

Baſil, Biſhop of Cæſarea, account of him and his works, i. 358, and [*w*].

——, the council held at, in xv cent. iii. 419; the deſigns of it, and vigorous proſecutions taken at it, alarm the Roman pontif, 421, and [*h*, *i*]; the decrees and acts of it, 422; the attempts of Eugenius IV. to diſſolve it ineffectual, 423; depoſe Eugenius, and elect another, named Felix V. 424; friars at Lauſanne ratify Felix's abdication, and confirm the election of Nicholas, 427.

Baſilides, chief of the Egyptian Gnoſtics, i. 223; gems ſuppoſed to come from him, 224, and [*r*]; enormous errors of his ſyſtem, 225; falſely charged with denying the reality of Chriſt's body, 226. [*s*]; his moral doctrine, ibid. his errors, and how led into an enormous one, 227, and [*t*].

Baſilius, of Seleucia, writes againſt the Jews in v cent. ii. 44.

———, the Macedonian, under him the Sclavonians and Ruſſians are converted in ix cent. ii. 279; an inaccurate

accurate account of the latter by Lequien, 280, [*b*].

Basilius, the founder of an heretical ſect in xii cent. iii. 109; is condemned, and burnt at Conſtantinople, ibid. his tenets reſemble the ancient Gnoſtics and Manichæans, 110; denies the reality of Chriſt's body, and a future reſurrection, ibid.

Baſſi, Matthew de, zealous in attempting to reform the Franciſcans in xvi cent. iv. 198, 199, and [*i*, *k*]; founder of the order of the Capuchins, 200.

Bayle, a ſceptical philoſopher in xvii cent. v. 96, and [*y*.]

Beauvoir, account of the letters which paſſed between him and Archbiſhop Wake, relative to their correſpondence with the doctors of the Sorbonne, concerning the union project, vi. 65; authentic copies of them, 97. See *Wake*.

Becker, Balthaſar, account of, v. 90; his peculiar ſentiments, and conteſt occaſioned by them, 432; work entitled, The World bewitched, ibid. argument againſt the being of ſpirits unſatisfactory, ibid [*u*]; is oppoſed, and tumults conſequent thereupon, 433; is depoſed from his paſtoral office, and continues in the ſame ſentiments to his death, ibid. and [*w*].

Becket, Archbiſhop of Canterbury, ſubſcribes, and afterwards rejects the conſtitutions of *Clarendon*, iii. 56. 59 ſub fin. not. [*s*]; retires into France, and returns, ibid; is aſſaſſinated in his own chapel, 60; reaſons to clear Henry II. of England from conſenting to his murder, and the puniſhment inflicted on the aſſaſſins, ibid. [*t*]; is enrolled amongſt the moſt eminent ſaints, 61, and [*u*].

Bede, venerable, his character, ii. 247, and [*u*]; expoſition of St Paul's epiſtles and Samuel, 251; moral treatiſes, 258.

Beghards (ſee *Beguines*), the origin of this denomination, iii. 288, and [*r*]; differed from the Fratricelli in what, 229; conſidered as ſeculars and laymen, 232 and [*s*]; the miſeries they ſuffer under Charles IV. in Germany, 351, 352; but not extirpated, 353.

Beghards, Belgic and German, their origin, iii. 233, and [*u*], 234, and [*w*]; firſt ſociety, when and by whom formed, ibid. and [*x*]; corrupted by the brethren of the free ſpirit in xiv cent. 377; a diviſion of this ſect, ibid. [*c*]; the perſecution of them, and tragical concluſion, 380, 381, and [*b*].

————, Schweſtriones, in xv cent. iii. 462: their leading principle, ibid. the miſeries they ſuffer from the Inquiſition, ibid. accounts of them by many writers imperfect, ibid. [*b*].

————, by corruption called Picards, iii. 463; their horrible tenets, ibid. ſevere treatment from Ziſka, ibid. and [*i*]; called Adamites, 464; this name afterwards applied to the Huſſites, ibid.

Beguines (ſee *Beghards*), how different from the Belgic and German, iii. 232.

Behmen, Jacob, one of the Roſecrucian brethren, v. 79; his chimerical notions and followers, 341; works, ibid. [*b*].

Believers, who obtained this name in the earlieſt period of the Chriſtian church, i. 100; how diſtinguiſhed from Catechumens, 117.

Bellarmine, Samuel, an eminent defender of the Romiſh church in xvi cent. iv. 221: his character, 222; is cenſured by the church of Rome, ibid. and [*u*].

Bellator, his character as a commentator, ii. 126; tranſlates the works of Origen, 132.

Bello-viſu, Armand de, an account of, iii. 240.

Bembo, Peter, Cardinal, a ſuppoſed infidel writer in xvi cent. iv. 159.

Benedict, of Nurſia, founder of an order of monks in vi cent. ii. 118; his works, 122.

————, Abbot of Aniane, employed by Lewis the Meek, to reform the practices of the monks in ix cent. ii. 310; reſtores the monaſtic diſcipline, ibid. ſubjects the various monaſtic orders to that of Benedict of Mount Caſſin, ibid. his diſcipline at firſt admired, ſoon declines, 311.

———— VI. Pope, his character and fate, ii. 405.

———— VII. Pope, account of, ii. 406.

———— IX, his infamous character, ii. 475.

Benedict XII. his good character, iii. 323; is cenſured for the feſtival he added to the ritual, 371.
——— XIII. Anti-pope, an account of, iii. 401, 405.
——— XIII. Pope, his character, vi. 9.
——— XIV. Pope (Proſper Lambertini), his great character, vi. 9; attempts to reform the clergy, but in vain, 10.
Benedictine order of monks, its riſe in vi cent. ii. 117; the founder's views in this inſtitution, 118; degeneracy among them from his practice, ibid. its rapid progreſs in the weſt, 119, 120; their founder's diſcipline neglected and forgot by the monks in x cent. ii. 417.
Benefices, the right of nomination to them aſſumed by the Romiſh pontifs, who are oppoſed by the civil power in xiii cent. iii. 166, 167.
Bennet, Gervas, gives the denomination of Quakers to the ſect ſo called, and why, v. 450.
Berenger, introduces logic into France, ii. 465; his diſpute with Lanfranc againſt the real preſence of Chriſt's body and blood in the Holy Sacrament, 466, 548 and [*a*]; commentary on the Revelations, 547; explains the doctrines of ſcripture by logical and metaphyſical rules, 548; maintains his doctrine of the Euchariſt againſt ſynodical decrees, and the threats and puniſhment of the civil power, 559, 560; abjures his opinions, but teaches them ſoon afterwards, 561; his conduct imperfectly repreſented, ibid. makes a public recantation with an oath, and yet propagates his real ſentiments of the Euchariſt, 562; his ſecond declaration before Gregory VII. 563; ſubſcribes a third confeſſion with an oath, 564; yet retracts publicly, and compoſes a refutation, ibid. 565 and [*x*]; whence appear Gregory's ſentiments of the Euchariſt, ibid. and [*x*]; his fate, and the progreſs of his doctrine, 566, 567; his real ſentiments, 568 and [*c*]; the weakneſs of the arguments uſed by the Roman catholic writers againſt the real ſentiments of this divine, 569 and [*d*]; the nature and manner of Chriſt's preſence in the Sacra-

ment not fixed by the church of Rome in xi cent. ibid. ſub fin. not. [d].

Berg, the famous form of concord reviewed there, and its contents, iv. 346 and [c].

Bermudes, John, ſent into Abyſſinia with the title of patriarch, in xvi cent. iv. 177; met with little or no ſucceſs in his miniſtry, 178; a miſtake about Loyola being ſent into Abyſſinia, ibid. [g].

Bern, an account of the cruel and impious fraud acted in xvi cent. upon one Jetzer, by the Dominicans, iv. 18 [k].

——, church of, oppoſes Calviniſm, iv. 381.

Bernard, St Abbot of Clairval, preaches up the Cruſade in xii cent. iii. 13; draws up a rule of diſcipline for the Knights Templars, 19; expoſes in his writings the views of the pontifs, biſhops, and monks, 42 and [w, x]; conſidered as the ſecond founder of the Ciſtertian monks, who are called from him Bernardin monks. 66; his great influence, 67; apology for his own conduct in the diviſions between the Ciſtertian monks, and thoſe of Clugni, ibid. and [b]; and anſwer to it by Peter of Clugni, 68 and [i]; combats the doctrine of the ſchoolmen, 94; his charge againſt Abelard, 95 and [t]; as alſo againſt Gilbert de la Porte, 96; oppoſes the doctrine of the immaculate conception of the Virgin Mary, 105; combats the ſect of the Apoſtolics, 128.

Bernard, of Sens, a myſtic writer in xv cent. his character, iii. 455.

Bernoulli, two aſtronomers in Switzerland in xvii cent. their character, v. 72.

Bertramn, Ratramn, monk of Corby, eminent for refuting Radber's doctrine of the Euchariſt, ii. 315 and [b]; prepares to draw up a clear and rational explication of this important ſubject, by the order of Charles the Bald, 154 and [l, m]; an account of this explication, 341; defends God. ſchalcus, 346; his diſpute with Hincmar, about the hymn Trina Deitas, 349; maintains the cauſe of the Latin church againſt Photius, 354.

Berulle, Cardinal, inſtitutes the order of Oratorians in xvii cent. v. 173.

Beryllus denies the proper ſubſiſtence of Chriſt before his coming into the world, i. 306; confuted by Origen, he returns to the church, ibid.

Beſſarion, how employed by the Greeks in the council of Florence, iii. 425; terms of reconciliation made by him on their part with the Latins not laſting, ibid. created ſoon afterwards a cardinal, ibid. his character, 440, and [*m*].

Beza, Theodore, teaches the ſciences at Geneva with ſucceſs, iv. 376; his Latin verſion of the New Teſtament, and notes, 425.

Bibliander, an eminent writer in xvi cent. iv. 438.

Biblical colleges, what ſo called, and their riſe in xvii cent. v. 315.

Bibliciſts, Chriſtian doctors ſo called, their riſe in xii cent. iii. 29; decline in xiii cent. 249; oppoſe the ſcholaſtic divines, 251.

Biddle, John, a famous writer among the Socinians in xvii cent. v. 505, and [*w*].

Biel, a ſcholaſtic writer in xv cent. iii. 443.

Biſhops, appointed firſt at Jeruſalem, i. 105; the nature and extent of their dignity at their firſt inſtitution, ibid. their authority augmented by the councils, 178; acknowledge themſelves the delegates of their reſpective churches, and authoritative rules of faith and manners when claimed by them, ibid. their power vehemently aſſerted by Cyprian in iii cent. 266; their contentions with each other about the extent of power, in iv and following centuries, produced violent commotions in the church, 356; diſputes between the biſhops of Rome and of Conſtantinople in v cent. ii. 22, 23; their court when firſt eſtabliſhed, 30; their ambition to extend their juriſdiction in x cent. ii. 409; aſpire after, and obtain, temporal dignities, 410; admit perſons to the order of ſaints, independently on the power of the Roman pontif, 423; oppoſe the arrogance of the pontifs in xiii cent. iii. 167; diſputes between them and the Mendicants, 200; ſentiments of the Puritans concerning them, iv. 393 and [*n*].

Bizochi, a ſect. See *Tertiaries*.

Blanc, Lewis le, his writings to reconcile the Romiſh and Reformed churches in xvii cent. v. 379; unſucceſsful, 380.

Blandrata, George, propagates Socinianiſm in Tranſylvania, and his character, iv 413

Bleſdyok, Nicholas, charges David George with maintaining blaſphemous errors, and has his body burnt, iv. 482.

Bleſſenſis, Petrus, his works, iii. 79 and [*o*]: refutes the Jews in xii cent 99.

Blount, Charles, his oracles of reaſon and death, v. 60, 61 and [*i*].

Blumius, Henry, his change of religion in xvii cent. and character, v. 137 and [*q*].

Bockhold, John, a taylor of Leyden, and mock King of Munſter, an account of, iv. 452; his enthuſiaſtic impiety, and ſeditious madneſs, particularly at Munſter, ibid. 453 and [*p*, *q*, and *r*]: ſhort reign and ignominious death, ibid.

Bodin, a ſuppoſed infidel writer in xvi cent. iv. 159.

Boethius, an account of, ii. 107; the only philoſopher in vi cent. 108.

Boetius, his controverſy with Balduin in xvii cent. v. 336.

Bogerman, preſides at the ſynod of Dort, and hates the Arminians, v. 453.

Bogomiles, a ſect of heretics in xii cent. iii. 109; founder Baſilus, ibid. their name, whence, 110 and [*n*].

Bohemia, commotions in xv cent. excited by the miniſtry of John Huſs, iii. 446; how terminated, 451; troubles there excited againſt the Proteſtants in xvii cent. v. 106; who defend themſelves furiouſly, and chuſe Frederick V. King, 107 and [*q*]; account of the war, and dreadful conſequences of it to the King and the Bohemians, ibid. how defeated, 108 [*r* and *s*]; progreſs of the war unfavourable to the confederates, with the Emperors proceedings, 109; Guſtavus Adolphus intervenes, 111; end of the thirty years war, ibid. 112; the peace of Weſtphalia, advantages to the Proteſtants, and the diſappointment of the Pope, 113, 114 and [*y*].

Bohemian, Moravian, brethren, from whence deſcended, iv. 406; their character, ibid. recommend themſelves to Luther's friendſhip, and embrace the ſentiments of the Reformed, 407.

Bohemians, converted to Chriſtianity in ix cent. ii. 278.

Boineburg, Baron, deſerts the Proteſtant religion in xvii cent. and the cauſe examined, v. 137 and [o].

Bois, Abbe du, his ambition a principal obſtacle to the project of union between the Engliſh and French churches, vi. 86. See *Gerardin*.

Boleſlaus, King of Poland, revenges the murder of Adalbert Biſhop of Prague, ii. 436; compels the Pruſſians to receive Chriſtianity, ibid.

Bolonia, the fame of this academy in xii cent. iii. 30; ſpurious diploma of its antiquity, ibid. [e] the ſtudy of the ancient Roman law very much promoted in it, 33.

Bolſec, Jerom, declaims againſt Calvin's doctrine of divine decrees, and his character, iv. 434; his treatment from Calvin cauſes a breach between the latter and Jacques de Bourgogne, ibid.

Bonaventura, an eminent ſcholaſtic divine in xiii cent. iii. 208; his prudent endeavours to eſtabliſh concord among the Franciſcans unſucceſsful, ibid. and 214; his great learning, 239 and [g].

Boniface III. Pope, engages the Emperor and tyrant Phocas to deprive the Biſhop of Conſtantinople of the title of Univerſal Biſhop, and to confer it upon the Roman pontif in vii cent. ii. 169.

——— V. Pope, enacts the law for taking refuge in churches in vii cent. ii. 185.

——— Winfred, converts the Germans in viii cent. ii. 205 and [c]; his other pious exploits, ibid. advancement in the church, ibid. and death, 206; entitled the Apoſtle of the Germans, and the judgment to be formed about it, ibid. and [d]; an account of, 247.

———, attempts the converſion of the Pruſſians in xi cent. ii. 436; his fate, 437 and [b].

——— VIII. Pope, makes a collection, which is called the ſixth book of the Decretals in xiii cent. iii. 163; his arrogant aſſertion in favour of papal power, 167,

infamous character, 186; aboliſhes all the acts of his predeceſſor, 220; inſtitutes the jubilee, 263; his inſolent letters to Philip the Fair of France, and quarrel, 313; excommunicates the King, 314; is ſeized by the order of Philip, and dies, ibid. and [g].

Borri, Joſeph Francis, his romantic notions, v. 240; is ſentenced to perpetual impriſonment, 241.

Boſius, George, his doctrine in xvii cent. v. 330.

Boſſuet, Biſhop of Meaux, his character and works for reconciling the French Proteſtants, v. 126 and [x] followed by others on their own private authority, 127; plan of reconciliation recommended by the Biſhop of Tinia, who was commiſſioned for this purpoſe, 128; but in vain, ibid. his defence of the Regale, 156 [k]; diſpute with Fenelon, and the occaſion, 236.

Boulanvilliers, Count, character of him, with his defence of Spinoza, v. 68 and [y].

Bourgogne, Jacques de, his breach with Calvin, and the occaſion, iv. 434.

Bourignon, Antoinette, an account of her enthuſiaſm in xvii cent. 314; her main and predominant principle, 515 and [f]; patrons of her fanatical doctrine, 516 and [g, b].

Bouwenſon, Leonard, excites a warm conteſt about excommunication in xvi cent. iv. 461; ſevere doctrine concerning it, ibid.

Boyle, Robert, his lectures, v. 51, 52 and [y], 72; his great character, 92.

Branbantius, an account of his treatiſe on bees, iii. 367.

Brachmans, veneration paid them by the Indians, v. 11; their title aſſumed by Robert de Nobili, ibid. and [i]; and by other Jeſuits, 12 and [m].

Bradwardine Archbiſhop of Canterbury, an eminent mathematician in xiv cent. iii. 307; his book on providence, 367.

Brahe, Tycho, a celebrated aſtronomer in xvii cent. v. 72.

Breckling, Frederick, his uncharitable writings, and character, v. 345 and [b].

Bredenberg, John, a collegiate, defends the doctrine of Spinoza in xvii cent. v. 509; debate between him and Cuiper

Cuiper concerning the use of reaſon in religious matters, 509 and [x].

Bremen, republic of, embraces Calvin's doctrine and inſtitutions, iv. 383 and [*b*].

Brethren and ſiſters of the Free Spirit, a ſect in xiii. cent. iii. 278, 279 and [*r*, *s*]; various names and ſingular behaviour, 280 and [*t*]; dangerous and impious conclusions drawn by them from their myſtic theology, 281; ſentences from ſome more ſecret books belonging to them, ibid [*w*]; ſome among them of eminent piety, 282; place the whole of religion in internal devotion, ibid. their ſhocking violation of decency, 284 and [*y*]; execrable and blaſphemous doctrine of ſome among them, 285 and [*z*]; their firſt riſe ſeems to have been in Italy, 286 [*a*]; ſeveral edicts againſt them in xiv cent. 376; prevail over all oppoſition, 377; called by various names, 462; undergo ſevere punishments from the inquiſition, ibid. and [*b*]; as alſo from Ziſka in xv cent. 463, 464 and [*i*].

——— and Clerks of the common life, an account of them in xv cent. iii. 437; diviſions into the lettered and illiterate, and their ſeveral employments, 438; ſiſters of this ſociety how employed, ibid. the fame of the ſchools erected by them, and of ſome eminent men educated in them, ibid. 439 and [*b*, *i*].

——— white, their riſe in xv. cent. iii. 464; their name, whence, and what doctrines were taught by their chief, ibid. and [*k*]; their leader apprehended by Boniface IX. and burnt, with the ſuppreſſion of the ſect, 465 and [*l*]; various opinions concerning the equity of the ſentence paſſed upon their leader, 466 and [*m*].

British eccleſiaſtics, ſucceſsful in their miniſtry among the Germans in viii cent. ii. 204.

Brito, Guil. and his character. iii. 155 and [*i*].

Britons, if converted as early as king Lucius, i. 150.

Brown, George, Archbiſhop of Dublin, his zeal in the cauſe of the Reformation in Ireland, iv. 127; his character, ibid. [*l*]; Moſheim's miſtake here, and Queen Mary's cruel deſigns in Ireland prevented, 128 [*m*]; deprived under her, who encourages Popery,

that afterwards receives under Elizabeth a final and irrecoverable blow to the intereſt of the Romiſh cauſe, 129 and [a] ; his ſingular account of the genius and ſpirit of the Jeſuits, 191 [a].

Brown, Robert, founder of the Browniſts in xvi cent. iv. 400; his notions, 401 and [u]; renounces his ſeparation from the church of England, 403.

Brownifts, a ſect of Puritans, iv. 400; their ſentiments on church-government, 401 and [u]; retire into the Netherlands, 403; their fate on their founder's renouncing his ſeparation, ibid. [u and b]; doctrine and diſcipline cenſured, v. 406.

Brulifer, an eminent ſcholaſtic writer in xv cent. iii. 443.

Bruno, attempts with Boniface the converſion of the Pruſſians, ii. 347; is maſſacred, with his colleague and other followers, ibid.

———, founder of the Carthuſians in xi cent. ii. 534 and [b].

———, two of that name, ii. 542.

———, Jordano, a ſuppoſed infidel in xvi cent. iv. 159.

Bruys, Peter, attempts to reform the abuſes and ſuperſtition of his times, and is charged with fanaticiſm, iii. 116; founder of the Petrobruſſians, ibid. is burnt, ibid. ſome of his tenets, ibid.

Bryennius, Nicephorus, an eminent hiſtorian in xii cent. iii. 27.

———, Joſephus, his works, iii. 439.

Bucer, Martin, endeavours to bring about a reconciliation between the Reformed and the Lutherans, iv. 365; how defeated, ibid. his attempts to modify the doctrine of the Swiſs church to that of Luther, and how defeated, 374.

Budnæans, a ſect of Socinians, their doctrine, iv. 501; their founder, with his character and ſentiment, 524; who is excommunicated, but readmitted, ibid. and followed by William Davides Franken, and others, 425, 426.

Bugenhagius, draws up a form of religious government and doctrine, according to the principles of the Reformation, for the Danes, iv. 84; the ſalutary effect of

of this work in perfecting the Reformation in Denmark, 85, and [u].
Bugenhagius, John, his Harmonies of the Evangeliſts, iv. 305.
Bullinger, his character, iv. 425; writings, 438.
Bulgarians, converted to Chriſtianity in ix cent. ii. 278.
Burchard, Biſhop of Worms, character of his Decretal written in x cent. ii. 416.
Burkhard, Francis, writes againſt the treaty of Paſſau, iv. 293.
Burg, Gibbon de, his pacificatory attempts in xvii cent. v. 126 and [s].
Burgundians, ſpontaneouſly embrace Chriſtianity, ii. 5; the cauſe to which this is imputed, 6; inclined to Arianiſm, ibid.
Burley, Walter, the uſe of his works, iii. 308; his character, 361.
Bus, Cæſar de, founder of the order of the fathers of the Chriſtian doctrine in xvi cent. iv. 203.
Buſcherus, Statius, oppoſes the pacific projects of Calixtus in xvii cent. v. 303; the conduct of the latter upon this occaſion, 304; an account of the Crypto-Papiſmus of Buſcherus, ibid.

C

Cabaſilas, Nicholas, an eminent mathematician in xiv cent. iii. 305.
———, Nilus, his character, iii 360.
Cabbala, the ſource of many errors among the Jews, i. 48; derived from the oriental philoſophy, ibid. much taught and admired by the Jews, 92.
Cæcilianus, Biſhop of Carthage, condemned in iv. cent. i. 403; the reaſons alleged for it, ibid. meets with a violent oppoſition from Donatus, 404 and [e].
Cæleſtius, his doctrine of original ſin one main ſource of Pelagianiſm, ii. 86; account of, ibid. [y].
Cæſarius of Arles, his works, ii. 121, 129, 457.
Cajetan, Cardinal, his conference at Augſburg with Luther on the nature and extent of indulgences, iv. 36; inſolent behaviour, and fruitleſs iſſue, of the debate, 37 and [r]; abſurd expreſſion concerning Chriſt's

Chriſt's blood, 39, 40 and [x]; character of his expoſition of the Bible, 217.
Cainites, an account of their tenets, i. 233.
Calliſtus, Nicephorus, his character and works, iii. 304, 360.
Calixtenes, in Bohemia, their riſe in xv. cent. iii. 448; four demands, 449.
Calixtus, George, his zeal for reconciling the Proteſtants and Catholics in xvii cent. v. 130; as alſo the Lutherans and Reformed, 279; his peculiar method and form of theology, 298; ſyſtem of moral theology, 300; author of Syncretiſm, and character, 302; oppoſed by whom, 303; his death, 305 and [d]; doctrine condemned, and creed drawn up againſt it by the Lutheran doctors, 306; opinions 307 and [f]; his real deſign, 308 ſub. fin. not. [f]; two great principles, with debates carried on with the doctors of Rintelen, Coninſberg, 310; and Jena, 311; the candid examination of Glaſſius on this occaſion, 312 and [k].
———, Frederic Ulric, oppoſes the creed of the Lutheran doctors againſt Syncretiſm, v. 306.
Calixtus II. Pope, his great character, iii. 47; diſputes concerning inveſtitures ſubſide by his prudence, 48.
——— III. inſtitutes in xv cent. the feſtival of the Transfiguration, iii. 460.
Calovius, a Lutheran writer in xvii cent. v. 296; attacks Calixtus, 304; his malignity againſt the diſciples of Calixtus, even after his death, 305.
Calvin, John, a ſhort character of him, iv. 89 and [a, b]; facilitated a reconciliation of the Reformed and Lutherans, iv. 366, 367 and [g]; error here, 367: ſet on foot the controverſy about predeſtination, 369; his opinion, and that of the ancient Helvetic doctors, ibid. the former, propagated with diſcord, carried to the greateſt height, 370; founder of the Reformed church 374, 375 and [o]; his grand views how in part executed, ibid. 376, 377 and [p]; doctrine, and diſcipline altered from that of Zuingle in three points, ibid. firſt the power of the magiſtrate, ibid. ſecond, the eucharift, little different from the Lutherans, though much from Zuingle, 378, 379 and [q], 380 and [r]; different from the Romaniſts, ibid. third, in God's abſolute decree, ibid. his changes not approved

or

or received by all the Reformed, 381; gains ground in Germany, 382; and in France, 383; in Scotland by Knox, and in England, 386; his ſyſtem made the public rule of faith in the latter place under Edward VI. 387; his ſyſtem adopted in the Netherlands, 404, his rigid diſcipline, and reſolution in eſtabliſhing it and the dangers he is thereupon expoſed to, 421, 423 and [*d*]; his interpretation of the precepts of Ariſtotle, 424; Commentary, and why ſharply cenſured, 425; Inſtitutes of the Chriſtian religion, 426; Practical divinity, or life and manners of a true Chriſtian, 428; conteſt with the ſpiritual libertines, 430; with thoſe of Geneva, 431; diſputes with Caſtalio, 433; with Bolſec, 434; with Ochinus, 435; puts Servetus to death, 490; his method of interpreting ſcripture ſcrupulouſly followed by the members of the Reformed church, v. 559.

Calviniſts, ſecret, favourers of, in Saxony, iv. 340; whence called, Crypto-Calviniſts, 344; attempts to ſpread their doctrine, 351; and conſequences, with the death of Crellius, their chief patron, 353.

Camaldolites, a monaſtic order, their riſe in xi cent. ii. 529; founder Romuald, whoſe followers are divided into two claſſes, the Cænobites and the Eremites, 530 and [*z*].

Camaterus, Andronicus, his character, iii. 77.

Cambalu (now Pekin in China), erected by Clement V. into an archbiſhopric in xiv cent. iii. 297.

Camerarius, Joachim, a promoter of univerſal learning, and his character, iv. 297; his Commentary on the New Teſtament, 305.

Cameron, John, his reconciling doctrine and endeavours, v. 374.

Campanella, a philoſopher in xvi cent. iv. 164; his character, ibid. [*p*].

Campanus, his heretical notions, iv. 488 and [*a*].

Canon of ſcripture, ſuppoſed to be fixed about ii cent. i. 108; and reaſons for this ſuppoſition, 109.

Canons, a religious order, their origin in viii cent. ii. 241; their founder Chrodagangus, 242 and [*b*]; encouraged by Lewis the Meek, 310; who orders a new

new rule to be drawn up for their obſervance, which is condemned, and inſtitutes the firſt Canoneſſes, 311 and [*b*]; the author of this rule, ibid. partiality of their hiſtorians, ibid. [*i*]; degenerate from their primitive purity, 312; corruption among them in xi cent. 537; reformation attempted, and new laws made, 538; diſtinction into regular and ſecular, ibid. why called Regular canons of St Auguſtin, 539 and [*p*]; introduction into England, 540.

Canons, regular, their uſeful lives and manners in xii cent. iii. 68; conteſt with the monks about pre-eminence, 69.

———, Roman, their luxurious lives, iv. 197.

Cantachuzenus, John, his hiſtory of his own times, and confutation of the Mahometan law, iii. 360.

Cantipretenſis, Thomas, his character. iii. 240.

Capiſtran, John, his character, iii. 442; eminent for his defence of papal authority, ibid.

Capito, Robert, an account of, iii. 155, 240 and [*i*]; his commentaries on Dionyſius, 240.

Cappel, Lewis, charged with making imprudent and baſe conceſſions, through a deſire of diminiſhing the prejudices or reſentment of the Papiſts againſt the Proteſtants in xvii cent. 5, 377; the voluminous and elaborate work undertaken by him, what, ibid. [*q*, *r*, and *s*]; zealouſly oppoſed, ibid. 378; the churches of Switzerland alarmed at his opinions, and the event, 436.

Capreolus, John, his character, iii. 227.

Capuchins, their origin in xvi cent. and founder, iv. 198, 199 and [*i*, *k*]; envy againſt them, and why ſo called, ibid. and [*m*, *n*]; baniſhed Venice in xvii cent. v. 198, but recalled, 147 and [*a*].

Caputiati, a ſect of fanatics in xii cent. iii. 128.

Caracalla, Emperor, his lenity to the Chriſtians, i. 242.

Cardan, a philoſopher in xvi cent. iv. 163; his character, ibid. [*n*].

Cardinals, the right of electing to the ſee of Rome veſted in them by Nicholas II. in xi cent. ii. 479 and [*c*]; their origin, and rights, 481 and [*b*, *i*]; divided into two claſſes, of Cardinal Biſhops, and Cardinal Clerks, 483;

483; and the meaning of theſe terms, 484, 485 and [n]; their college augmented by Alexander III, 486, 487.

Cardinals, in Rome, their number, iv. 169; what incapable of being elected to the ſee of Rome, 170 and [b].

Carie, an eminent hiſtorian among the Lutherans, iv. 296.

Carloſtadt, his intemperate zeal, and warm debates with Luther, iv. 314; excites a tumult at Wittemberg, 315 and [g]; leaves Wittemberg, and oppoſes the ſentiments of Luther concerning the Euchariſt, ibid. 316 and [b]; propagates his doctrine in Switzerland, ibid. favourable diſpoſition towards the Anabaptiſts, and enthuſiaſtical teachers, ibid. charged with fanaticiſm, ibid. and [i].

Carmelites, a monaſtic order, their riſe in xii cent. iii. 73; founded by Albert Patriarch of Jeruſalem, ibid. their rule of diſcipline, ibid. and [t]; unwarrantable pretence to a very remote antiquity, and that Elias was their founder, ibid. and [t]; the abſurd arguments brought in ſupport of this pretence, 74; their arrival in England, 75, ſub. fin. not. [y]; tranſplanted into Europe, and favoured by Honorius III, Pope, 193; reformation introduced amongſt them in xvi cent. iv. 200; diviſions amongſt them, 201.

Caro (Cher) Hugo de St, his Concordance to the Bible, the firſt that appeared, iii. 240 and [l]; collects the various readings of the Hebrew, Latin, and Greek Bibles, ibid.

Carpathius, John, his moral writings, ii. 258.

Carpathius, Philo, his character, ii. 41.

Carpocrates, an Egyptian Gnoſtick, i. 227; his impious tenets, which deſtroy all virtue, ibid.

Cartes, M. des, an aſtronomer, v. 72; his character, 81; philoſophy, 82; method adopted by him, and the clergy alarmed, 83; charged with atheiſm, oppoſed by other ſects, and the conſequence to ſcience, 84; his method applauded, yet ſeveral faults found in it, 85; Gaſſendi his chief adverſary, ibid. has a great number of followers, 86; metaphyſical, improved and propagated with ſucceſs, 90; by Malebranche

branche and Leibnitz, with the character of each, 91 and [r].
Carteſian controverſy in Holland, an account of, v. 423; philoſophy, why conſidered as a ſyſtem of impiety, 424; edicts againſt it, but ineffectual, 425.
Carthuſians, a monaſtic order, its riſe in xi cent. i, 534. founder and ſevere laws, ibid. and [b]; why ſo few nuns of that order, 536 and [k].
Caſſian, his character, ii. 35 and [q].
Caſſiodorus, his character, ii. 123; expoſitions of ſcripture, 126.
Caſtalio, Sebaſtian, oppoſes Calvin, and his character, iv. 433 and [y]; is baniſhed Geneva, and received into Baſil, 434 and [z].
Caſtilians, the extraordinary method uſed by them to determine the ſuperior excellence of the Roman and Gothic ſervice in xi cent. ii. 574.
Caſtilione, Gilbert de, refutes the Jews in xii cent. iii. 99.
Caſuiſts, ancient, not ſo good as the Lutheran, iv. 309 and [c].
Catechumens, an order of Chriſtians in the early ages of the church, i. 100; how diſtinguiſhed from believers, 117; not admitted to the ſacrament, 400.
Cathariſts, Paulicians, ſo called in xi cent. ii. 579: their unhappy ſtate in xii cent. iii. 112 and [p]; reſemble the Manichæans in their doctrine, and hence called by that name, ibid. their tenets, 113 and [q]; two principal ſects, ibid. their doctrine and ſubdiviſions, 114; ſentiments concerning the birth of Chriſt, ibid. church conſtitution and diſcipline, 115 and [u].
Cedrenus, an hiſtorian in xi cent. ii. 459.
Celeſtine I. Pope, ſends Palladius and Patrick to convert the Iriſh in v cent. ii. 8.
——— III. Pope, excommunicates the Emperor, the Duke of Auſtria, the King of Galicia and Leon, iii 63.
——— V. Pope, obnoxious to the clergy, and why iii. 185; his good character, ibid. reſigns the papal chair, and is founder of the Celeſtines, 186; is ſainted ibid.

Cellite

Cellites, their riſe at Antwerp in xiv cent. iii. 355; called Alexians and Lollards, with the reaſon, ibid. and [*u*]; their fame and progreſs, 357, 358; oppreſſed by the clergy, ibid. privileges granted them by the Popes, 359.

Celſus, his objections againſt Chriſtianity refuted by Origen, i. 163.

Celts, learning among them in i cent i. 94; their Druids and prieſts eminent for their wiſdom, ibid.

Cene, Charles le, propagates Pajon's doctrine (ſee *Pajon*) v. 384; his ſingular tranſlation of the Bible condemned, ibid. and [*b*]; he rejects the doctrine of original ſin and human impotence, &c. ibid. and [*c*].

Century, i. its Eccleſiaſtical hiſtory, i. 1.—ii cent. 147.—iii cent. 241.—iv cent. 313.—v cent. ii. 1.—vi cent. 95.—vii cent. 151.—viii cent. 203.—ix cent. 276.—x cent. 372.—xi cent. 434—xii cent. iii. 1.—xiii cent. 131.—xiv cent. 295.—xv cent. 386.—xvi cent. iv. 6.—Appendix I, 136.—xvii cent. v. 1.—xviii cent. vi. 1. Appendix II, 45.—Appendix III, 61.

Cerdo, founder of an heretical ſect in Aſia, i. 218; his principles and tenets, ibid. 219.

Ceremonies (rites), two only inſtituted by Chriſt, i. 124; the Jewiſh retained in ſome, but not all places, ibid. why multiplied in ii cent. 201—106; the eſteem of modern Platoniſm a cauſe of their increaſe in iii cent. 289; their burthen in iv cent. apparent from a ſaying of Auguſtin, 393; how multiplied in v cent. with a general view of the new rites, which are attended with much pomp, ii. 55; ſeveral introduced into the Romiſh ritual in vii cent. ii. 183; additions by every Pope, with ſeveral examples, ibid. 185; their origin, nature, and ends, become the ſubjects of many writers in ix cent. 357; theſe writings conſidered as to their uſe, ibid. a general account of them in this cent. 358; many of them drawn from Pagan rites, 362 [*k*]; their increaſe, and the nature of them in x cent. 427; of the Romiſh church, impoſed on all the weſtern churches, 573; the ſuperior excellence of the Latin or Gothic ritual left to be determined by ſingle combat and fiery trial in Caſtile, 574; abſurdity of performing

forming divine worſhip in an unknown tongue, which prevails both in the Latin and Eaſtern churches, ibid. 575; the eagerneſs of the Grecian biſhops to increaſe their ritual in xii. cent. iii. 106; multiplied in xiii cent. 260; ridiculous, and thoſe inſtituted in relation to the Euchariſt, 261 and [r] 292; many and uſeleſs ceremonies remain in xvi cent. iv. 242; where moſt prevalent, 243 and [n].

Cerinthius, founder of an heretical ſect in i cent. i. 144; blends the doctrines of Chriſt with the errors of the Jews and Gnoſtics, and how, 145; an advocate for the Millennium, and promiſes his followers a ſenſual paradiſe for a thouſand years, and an endleſs life in the celeſtial world, 146.

Cerularius, Michael, patriarch of Conſtantinople, revives the controverſy between the Greeks and Latins in xi cent. ii. 440, 553; accuſes the Latins of various errors, and reſents the Pope's arrogance, 554; violent meaſures uſed on both ſides, 555; adds new accuſations 556.

Chains, what ſo called by the Latins, ii. 127.

Chais, his letters concerning the jubilee commended, iii. 86 [a], 264 [x].

Chalcedon, fourth general council called by Marcian the Emperor, ii. 77; the legates of LEO I. Pope, preſide at the council, 78; condemns, depoſes, and baniſhes Dioſcorus, ibid. annals the acts of the ſecond council at Epheſus, ibid. the doctrine, relating to Chriſt eſtabliſhed here, what, ibid.; the melancholy conſequences of this council, 79.

Chalcidius, his notions of the agreement between the Chriſtian and Pagan religions, i. 336; this philoſopher not alone in this opinion, ibid. whether a Chriſtian or not, ii. 101 [n].

Chapters, controverſy about the three, in vi cent. ii. 134. and [o]; condemned by Juſtinian, and warm oppoſition, ibid.

Charenton, ſynod of, pacificatory attempts at, in xvii cent. v. 272; but ineffectual, 273; and [b].

Charity, feaſts of, called Agapæ, what i. 64; celebrated at the concluſion of the Sacrament of the Lord's Supper, 129; ſuppreſſed in v cent. ii. 56.

Charlemagne,

Charlemagne, his expedition againſt the Saxons in viii cent. ii. 208; his deſign of propagating Chriſtianity, ibid. the averſion of the Saxons to the goſpel, and whence, 209 [*b*]; his methods for converting and retaining the Saxons, ibid. [*i*]; is canonized, 211; the judgment to be formed of his converſions, ibid. his attempts againſt the Saracens not very ſucceſsful, 214; revives learning among the Latins, through the aſſiſtance of Alcuin, 217; if founder of the univerſity of Paris, conſidered, 218; his munificence to the Roman pontif, and the cauſe, 227: his grant to the ſee of Rome, and its extent, uncertain, 233, 234 and [*u*]; the motives to which this grant is to be attributed, 235; opportunity opened for the weſtern empire, which he embraces, ibid. and [*w*]; his rights, and the papal right to diſpoſe of an empire, conſidered, 236 and [*y*], 237 [*z*]; his works, 246; expoſition and zeal for the ſtudy of the ſcriptures, 251; miſſes his aim, and how, 252, 253 and [*g*]; aſſembles a council at Francfort, at which the worſhip of images was unanimouſly condemned, 267 and [*x*]; his attachment to the Romiſh ritual, 270; attempts to ſtop the progreſs of ſuperſtition, how rendered ineffectual, 271.

Charles the Bald, a great patron of letters and the ſciences, ii. 288, 289.

——— V. Emperor, is perſuaded to prevent the iſſuing of any unjuſt edict againſt Luther, iv. 55; unwilling to offend the Pope, he calls a diet at Worms, at which Luther is baniſhed, ibid. ratifies the ſentence of Luther's baniſhment, 56 and [*r*]; his interview with the Pope at Bologna, about calling a general council, and the anſwer of Clement VII. to his requeſt, 76, 77; is an advocate for Papal authority at the diet of Augſburg, 93, 94; concludes a peace with the Lutherans, and the conditions of it, 100; liſtens to the ſanguine councils of Paul III. 110; his deſigns give occaſion to the Proteſtants to take up arms, ibid. raiſes an army againſt the Proteſtant princes for oppoſing the council of Trent, 111; his baſe and perfidious behaviour to Philip Landgrave of Heſſe, 112 and [*y*]; his real views, 118; diſconcerted by Maurice of Saxony, 119; his

attempts to impoſe on the Germans the edict called Interim, and conſequence, iv. 326.

Charles I. of England, his character, v. 119; three principal objects of his adminiſtration, 392; entruſts the execution of his plan to Laud, 393; his proclamation in favour of Calviniſm perverted by Laud. ibid. ſub. not. [*m*]; diſſentions between him and the Parliament increaſe, 396; the latter aboliſh epiſcopal government, and bring the King to the Scaffold, 397; reflexions upon this event, and the conduct of the Puritans, ibid.

——— II. patron of arts, v. 72; his character, 120 and [*l*]; ſtate of the church under him, and his ſucceſſors, 415; Act of Uniformity, called alſo Toleration Act, under him, 416 and [*b*]; conſequences to the Nonconformiſts; and fluctuating ſtate, ibid. 417; ſuffering ſtate of the Quakers under him, v. 471; grants Pennſylvania to William Penn, 473.

Charnſi, or Solares, an account of, in xvi cent. iv. 270 and [*g*].

Charron, an enemy to the Goſpel, iv. 159.

Chaumont, French ambaſſador to the King of Siam, with the latter's acute anſwer to the former's memorial, v. 17 and [*q*].

Chemnitz, Martin, his examination of the council of Trent commended, iv. 296, 297; Harmonies of the Evangeliſts, 305.

Childeric III. King of France, depoſed by Pope Zachary in viii cent. ii. 230 [*q*].

Chillingworth, a leader of the Latitudinarians in xvii cent. his great character, v. 414; his work intitled the Religion of Proteſtants a ſafe Way to Salvation, commended, ibid. [*d*].

China, Chriſtianity planted there in vii cent. by Jeſujabas of Gaddala, ii. 151; the ſtate of Chriſtianity here in xiv cent ii. 297.

———, miſſions there in xvii cent. v. 18; their aſtoniſhing ſucceſs, 19; owing to the Jeſuits, with their dexterity in arts and ſciences, 20; progreſs of Chriſtianity how retarded, with a change of affairs, ibid. great ſucceſs, 21; Romiſh miſſions in xviii cent.

cent. vi. 2; ſtate of Chriſtianity ſomewhat precarious, 4.

Chineſe monument diſcovered at Siganfu in vii cent. ii. 152 and [a]; Chriſtians, diſpute about allowing them their old religious rites in xviii cent. vi. 4.

Choniates, Nicetas, a good hiſtorian in xiii cent. iii. 149.

Chorepiſcopi, their origin and office, i. 106; permitted to baptize, but not to confirm, as confirmation was reſerved to the biſhop alone, 129, 130 and [i].

Choſroes, King of Perſia, a violent perſecutor of the Chriſtians in vi cent. ii. 104; a patron of the Ariſtotelian philoſophy, 110.

Chriſt, his birth, i. 53; accounts of him in the four goſpels, 54; his choice of twelve apoſtles and ſeventy diſciples, and reaſon for this particular number, 56; extent of his fame beyond Judea, 57; his death, 59; reſurrection and aſcenſion, 60; pours out the Holy Ghoſt on his apoſtles, 61; his goſpel preached firſt to the Jews and Samaritans, ibid. reſpected among the Gentiles, 65, 66 and [c]; left the form of the church undetermined, 97 and [x]; inſtitutes only two Sacraments, 123; hence a multitude of ceremonies not neceſſary or eſſential to Chriſtianity, 121, compariſon between him and the philoſophers, and its fatal conſequence, 256, 157; a parallel arrogantly drawn between him and Apollonius Tyaneus, 334; diſputes about the nature of his body in vi cent. ii. 147; debates about the manner of his birth in ix cent. 349; the feſtival of his body, or the Holy Sacrament in xiii cent. and its origin, iii. 180, 261; controverſy in xv cent. concerning the worſhip due to his blood, and how decided by Pius II. 457, 458; his divine nature denied by the Socinians, iv. 485, 486; omnipreſence of his fleſh, a ſubject of debate in xvii cent. v. 331; generation of, according to Roell's ſentiments, 430; his humanity denied by the Quakers, with their opinions concerning him, 482, 483.

Chriſtian religion, the whole comprehended in two great points, and what theſe are, i. 115; rites or ceremonies multiplied in ii cent. and the reaſons, 200; remark of Lord Bolingbroke concerning the elevation of the hoſt in the Romiſh church, 201, [n]; firſt

reaſon, a deſire to enlarge the borders of the church, ibid. a paſſage in Gregory Thaumaturgus's life illuſtrating this, ibid. [o]; ſecond reaſon, to refute calumnies and reproaches, with a remark thereon, 202; third reaſon, the abuſe of Jewiſh rites, ibid. fourth reaſon, the imitation of the heathen myſteries, 201 and [p]; fifth reaſon, the ſymbolic manner of teaching among the eaſtern nations, ibid. ſixth reaſon, prejudices of converted Jews and Gentiles, 205; an example brought for an illuſtration of this laſt reaſon, ibid. aſſemblies, where and when held by the primitive Chriſtians, 206; the ſtate of its doctrine in iii. cent. 272; vicious method of controverſy practiſed by its defenders in this cent. and ſpurious writings among them, 281, 282; its progreſs in the eaſt in vi cent. ii. 95; in the weſt, 96; many converts retain their idolatrous cuſtoms through the vicious lenity of the miſſionaries, 98 and [i]; miracles ſuppoſed to be wrought by its miſſionaries in this cent. examined, 99; three methods of explaining its doctrine about this time, 128, 129.

Chriſtianity, cauſes of its rapid progreſs ſupernatural, i. 67. 153; its ſucceſs aſcribed to abſurd cauſes, 68; its progreſs in the Roman empire, 148; in Germany, 149, and ii. 203; in Gaul, 150. 339; the converſion of the philoſophers in ii cent. if advantageous or not, conſidered, 156; is gradually corrupted, with a proof, 183, 184; deprived of its primitive ſimplicity, and whence, 201. 206; its ſucceſs in iii cent. muſt be imputed partly to divine, partly to human cauſes, 244, 245; embraced by the Goths, 246. 338; interpreted according to the principles of the Platonic philoſophy, 273; Julian attempts its deſtruction, 329, 330; the efforts of the philoſophers againſt it, 334; and the prejudices received by the Chriſtian cauſe from them, 335; eſtabliſhed in Armenia, 337; its progreſs among the Abaſſines and Georgians, ibid. the cauſes of the many converſions in iv cent. 340; corrupted by the introduction of various rites, 362; embraced by the Burgundians, ii. 5; by the Franks, 6, 7; by the Iriſh, 8; converſions in v cent. cauſes of, examined, 11; attempts

tempts of the Pagans to deſtroy its credit, 12; its decline in Britain, through the cruelty of the Anglo-Saxons, 13; oppoſed by ſecret enemies, 15; authorities and logical diſcuſſions thought more uſeful in proving its principles, than the word of God, 45; its progreſs in the coſt, 95; the converſion of Ethelbert, King of the Anglo-Saxons, and of many others in Britain, 96, 97, and ii. 153; many Jews converted, ii. 98, 99; Platonic philoſophers oppoſe its ſucceſs in their writings, 101; introduced into China by Jeſujabas of Gaddala, 151; many Jews compelled to embrace it by the Emperor Heraclius, 156; propagated in Hyrcania and Tartary, 202, 372; ſuffers through the ſucceſs of the Turks and Saracens, 213, 214; embraced by the Danes, 276, 379; by the Swedes and Cimbrians, 276, 277; by the Bulgarians, Bohemians, and Moravians, 278; Slavonians ſend an embaſſy to Conſtantinople, with their reſolution to embrace it, ibid. 279 and [*f*]; converſion of the Ruſſians, who are miſrepreſented by Lequien, 280 and [*b*], and 376; authority of the Fathers made the teſt of truth in ix cent. 328; embraced by the Poles in x cent.; by the Hungarians, 377; by the Norwegians, and through whoſe endeavours, 381; 382 and [*u*]; the zeal of Chriſtian princes in propagating it in this cent. and the cauſe, 388; no writers in its defence at this time, 425; converſion of the Pomeranians in xii cent. by Otho, Biſhop of Bamberg, iii. 1, 2; received by the inhabitants of the iſland of Rugen, through the pious labours of Abſalom, Archbiſhop of Lunden, 3 and [*b*]; by the Finlanders, 4 and [*c*, *d*]; by the Livonians, ibid; what judgment muſt be formed of the converſions in this cent. 8; its doctrines corrupted, and by what means, 80; its decline in Aſia in xiv cent. iii. 301, 302; as alſo in China and Tartary, ibid. converſions of the Samogetæ and Indians in xv cent. conſidered, 387; propagated by Spaniſh and Portugueſe miſſions, and the methods examined, iv. 153 and [*a*]; propagated in India, v. 10; how firſt conveyed to Siam, Tonquin, and Kochin China, 14, its enemies in England, and how audacious in the reign of

Charles II. 50; the ingenious treatiſes in defence of religion, and Boyle's lectures founded, 51 and [x]; Burnet's abridgment of theſe, 52, [y]; chief leaders of this impious band againſt Chriſtianity, and characters, ibid. 60, and notes; its enemies on the continent, 60, 68 and notes; its proſperous ſtate in xviii cent. vi. 2; propagated in Aſia, Africa, and America, and by whom, with its different fruits, ibid. 6; its enemies in Europe, and more eſpecially in England, ibid. 7 and [l]; Atheiſts, how few, 8; Deiſts, who, and may be divided into different claſſes, ibid.

Chriſtians, ten perſecutions of them, by the Gentiles, i. 71; what emperors made laws againſt them, 72; why perſecuted by the Romans, 73; loaded with opprobrious calumnies, 75; falſely charged by Nero with burning the city of Rome, 79; their perſecution under him, ibid, and the extent, 80; why perſecuted by Domitian, and the martyrs, who, 82; a perfect equality among the primitive, 100; divided into believers and catechumens, 117; firſt, their care in the education of their youth, 118; their ſchools and Gymnaſia different, ibid. ſecret doctrine, what, 119; lives and manners, 120; controverſies early among them, 121; adopt the Jewiſh rites in ſeveral places, but not in all, 124; unanimous in conſecrating the firſt day of the week to public worſhip, 125; churches eſtabliſhed among them, and how the public worſhip was conducted, 127; the Lord's Supper, feaſts of charity and baptiſm, 129: the ſick anointed, and faſting introduced, 130; the perſecution under Trajan, 157; under Adrian, 158; under Antonius Pius, 159; the calumny of impiety and Atheiſm charged upon them, refuted by Juſtin Martyr, 160; perſecuted under Marcus Antoninus, ibid. and the chief martyrs, who, 162; the clemency of Commodus towards them, ibid. the calamities they ſuffer under Severus, ibid. 248; rendered odious by calumnies, 163; at Alexandria, captivated with the principles and diſcipline of the modern Platonics, 169; their learning in ii cent. 176; why many become Aſcetics, 194; pious frauds, whence, 197; excommunication found neceſſary, 198; penitential diſcipline

diſcipline gradually modelled by the Heathen myſteries, 199; and the expediency of this cuſtom conſidered, ibid. their immunities increaſed under various emperors in iii cent. 241, 242; their numbers increaſed, partly by divine, and partly by human cauſes, 244, 245; perſecution they ſuffer under Maximin, 248; many revolt from the Chriſtian faith, under Decius, 249; and the opprobrious names given them, 250; certificates from the Pagan prieſt to thoſe who apoſtatized, ibid. and [s]; warm diſputes concerning the re-admiſſion of the lapſed, upon their requeſt to be reſtored to the communion of the church, 251; perſecuted by Gallus, Voluſianus, and Valerian, 252; their ſtate under Gallienus and Claudius tolerable, 253; perſecution under Aurelian prevented by his death, 254; attempts of the Jews againſt them, 257; their affairs reduced to a dangerous criſis under Diocleſian, 315, 316; miſeries very great under Galerius Maximin, 318; happy ſtate under Conſtantine the Great, ibid. calamities they ſuffer under Licinius, 326; letters revive among them in iv cent. and the cauſes, 345; yet many illiterate among them, 346; two moſt pernicious maxims adopted by their teachers, 381; their immorality increaſes, 382; controverſies frequent among them, 384; ſuffer from the ſucceſs of barbarous invaders in v cent. ii. 11; the cruelty of the Goths and Vandals to them in Gaul, 13; their calamities from the Picts and Scots in Britain, ibid. perſecuted in Perſia, and the cauſe, 15; the oppoſition they met with from the Jews, ibid. ſufferings from the Vandals in Africa, 61; from the Anglo-Saxons in England, 103; from the Huns and Lombards, ibid. from Choſroes in Perſia, 104; oppreſſed by the Saracens in Spain and Sardinia, 214; their ſuperſtitious piety and morals in viii cent. 249; perſecuted in x cent. by the barbarians in the weſt, 387; their affairs in Paleſtine in a declining ſtate, iii. 11; oppreſſed by the Saracens in xii cent. and the cauſe, 23; an important diviſion of their doctors, 92; both faulty in the methods of defending and explaining Chriſtian doctrines, ibid. the decline of their intereſt in Paleſtine, and how occaſioned in xiii cent.

141; endeavour to extirpate the Saracens out of Spain, 300, 386.

Chriſtian II. King of Denmark, promotes the Reformation among the Danes, but from bad motives, iv. 82; is depoſed, and the reaſons, 83 and [*r*]; the different conduct of his ſucceſſor Frederick, ibid. 84 and [*t*].

——— III. his laudable zeal in reforming the Daniſh church from Romiſh ſuperſtition, and how he finiſhed it by Bugenhagius, and the council at Odenſee, iv. 84 and [*u*]; ſuppreſſes Epiſcopacy, and how far juſtifiable, 86 and [*x*].

Chriſtina, Queen of Sweden, her change of religion and character, v. 136 and [*m*]; joins with Lewis XIV. againſt Pope Innocent XI. 157 [*n*].

Chryſoloras, Michael, his character, iii. 306 and [*t*].

Chryſoſtom, a general account of him and his works, i. 358 and [*y*], 359, [*z*]; his commentaries on the ſcriptures, 370; moral treatiſes, 374; the rigorous proceedings of Theophilus, Biſhop of Alexandria, againſt him, and on what account, ii. 53 and [*w*]; the injuſtice of his ſufferings conſidered, 54.

Chub, a Deiſtical writer in xviii cent. vi. 7 and [*l*]; his hypotheſis of Deiſm, 8.

Church, in general, its hiſtory in xvii cent. v. 1; in xviii cent. and Romiſh in particular, its proſperous ſtate, vi. 2; miſſions appointed by the latter, and ſucceſs, with obſervations, ibid. famous conteſt concerning the obſervance of the old Chineſe rites in China, and how decided in two Papal edicts, 3; conſequence of the execution of theſe edicts in China, 4, 5 and [*kk*].

——— Arminian, its hiſtory and riſe in xvii cent. v. 439; by whom founded, and whence denominated, ibid. and [*a*]; its commencement and doctrine of Arminius, 440 and [*b*]; who is oppoſed, and by whom, 441 and [*c*]; progreſs of this church after his death, with ſome hopes of a toleration, 442 and [*d*]; pacific methods uſed by its members, but in vain, 443 and [*e*, *f*]; their doctrine comprehended in five articles, and what theſe are, 444; laſt of the five articles changed by the Arminians, 445; reſemble Luther's doctrine,

doctrine, with the Calviniſts opinions concerning them, ibid. 446 and [b]; Prince Maurice declares againſt the Arminians, and conſequence, 447, 451 and notes; ſynod convoked at Dort, to examine their doctrine, and by whom, ibid. and [n]; their tenets condemned by it, with the bad conſequences to them, 452 and [o]; the ſynod accuſed of partiality by the Arminians, and with reaſon, 453 and [p], 454; and [q, r]; their fate after the ſynod of Dort, 454 perſecuted variouſly, ibid. are invited into Holſtein, and form themſelves into a colony, ibid. and [u]; recalled from exile, 456; their ancient and modern ſyſtem, 457 and [y]; which was invented by Arminius, but embelliſhed by Epiſcopious, with the great end propoſed by it, and its principal heads, 458 and [z]; their confeſſion of faith, but are not obliged ſtrictly to adhere to its doctrine, and conſequence, 461 and [c, d]; united only in their opinions concerning predeſtination and grace, 462; their preſent ſtate, ibid. ſucceſs in England, 463; fundamental principle embraced at moſt Proteſtant courts, and what it is, ibid. great progreſs how retarded in Germany, ibid. 464 and [ee]; form of divine worſhip and eccleſiaſtical government, 465 and [f].

Church, Dutch, its ſtate in xviii cent. vi. 36; divided by the Carteſian and Coccein controverſies, but with ſome hopes of their termination, and whence, ibid. other controverſies, and concerning what, ibid. 37 and [e, f].

——— Eaſtern, its hiſtory in xvi cent. iv. 244; divided into three diſtinct communities, ibid. Greek, properly ſo called, what, its ſubdiviſion into two branches, and its four provinces deſcribed, 245, 246 and [o, p, q]; its doctrine. 249; unſucceſsful attempt to unite it with the Proteſtants, 251.

Churches, Eaſtern, ſeparated from the Greeks and Latins, iv. 257; comprehended under two claſſes, with their names and ſubdiviſions, ibid. and [b]; the remarkable averſion to Popery ſhewn by thoſe members of them who have been educated at Rome, 271, 272 and [i]; their ſtate in xviii cent. vi. 17;

Greek Chriſtians treated with more indulgence than formerly, 18.

Church of England inclines to the ſentiments of Luther, and in what reſpect, iv. 387: but changes after the death of Henry VIII. to Calviniſm, ib. receives a new form of ceremonials and diſcipline under Queen Elizabeth, 389 and [*l*]; controverſy with the Puritans, 436; revolution in it, in favour of Arminianiſm, v. 268. 389; its genius and ſpirit, 370; ſtate under James I. and changes made in it, 384, 392 and notes; ſtate under Charles I. ibid 407 and notes; nder Cromwell, 409 and [*t*]; who tolerates all ſects but Epiſcopalians, ib. Preſbyterian government eſtabliſhed, ib. [*t*]; what ſects flouriſhed at this time, 410 and [*u*, *w*, *x*], 411 and [*y*]; its ſtate under Charles II. and his ſucceſſors 415; diviſions, whence the terms of High-church and Low-church, 417. 418 and notes; its ſtate in xvii cent. vi. 33; eſtabliſhed form of government, ib. Non-conformiſts in general tolerated, ibid. the members of the eſtabliſhed church divided into two claſſes, with their different opinions concerning Epiſcopacy, 34; warm diſputes between them, with the principal champions, ib. its ſpirit with relation to thoſe who diſſent from it appears from its rule of doctrine and government, and from Dr Wake's project of peace and union between the Engliſh and Gallican churches, ibid. and [*w*]; various ſects in England, through the unbounded liberty of the preſs, and publiſhing religious notions, 35.

——— Greek, its hiſtory and deplorable ſtate in xvii cent. 244; ſome exceptions, ib. 245 and [*a*]; invincible averſions to the Latin church, ibid. and [*b*]; methods for ſoftening it, under Urban VIII. and great hopes of ſucceſs entertained by the Latins, who publiſhed many laborious treatiſes on this plan, 246. 247 and [*d*]; its doctrine, if not corrupted by the Romiſh miſſionaries and doctors, 250, 251 and [*g*]; whence with bribery, &c. of the Jeſuits in obtaining certificates from the Greeks about ſome Romiſh points, 252.

———, Helvetic, what points firſt excited a difference between its members and the Lutherans, iv. 373 and [*m*]; adopt

adopt Zuingle's doctrine of the Euchariſt, 374 and [n]; oppoſes Bucer's endeavours to modify its doctrine to ſome degree of conformity with that of Luther, ibid, warm conteſts in it concerning the formulary of concord, and whence, vi. 38; and how terminated through the interceſſion of the King of Great Britain and the States General, 39.

Church, Lutheran, its riſe, 53, 54 and [q] progreſs retarded by internal diviſions relative to the Euchariſt, 63; and by a civil war, 64, 66; its name, commencement, and why called Evangelical, 281; why Lutheran, 282; began to acquire a regular form, &c and raiſed to the dignity of a lawful and complete Hierarchy. ibid. ſum of its doctrine, ibid. certain formularies adopted by this church, ibid. confeſſion of Augſburg, with its defence, 283 and [a]; its ceremonies and public worſhip, 285; rejects the ceremonies and obſervances of the church of Rome, 286; its viſible head and form of government, ibid. and [f]; internal government removed from Epiſcopacy and Preſbyterianiſm, Sweden and Denmark excepted, 287 and [g]; Hierarchy, ib. liturgies, public worſhip, and method of inſtruction, 288; holidays and eccleſiaſtical diſcipline, 290 and [b]; excommunication, ib. and how brought into diſpute, and to what attributed, 291; few proſperous or unfavourable events, 292 and [k]; allegations of their enemies againſt the religious peace, unjuſt, 292, 293 and [n]; ſtate of learning, 294; ſtudy of the Belles Lettres and languages, 296; authors eminent therein, ib. various fate of philoſophy among them, 297; ſects among them, 299; ſcience of theology corrected and improved, 303; exegetic theology, its ſtate, 304; reſpective merits of interpreters, 305; two claſſes, 306; didactic theology, ibid. its form changed, 307; morality, its ſtate, and writers upon this ſubject, 308; no regular ſyſtem, 309; polemic or controverſial theology introduced, 310; aſperity in its diſputants, how alleviated, 311; three periods to be diſtinguiſhed in the hiſtory of this church, 312; enjoys tolerable tranquillity during Luther's life, ibid. debates between Luther and the fanatics in the firſt period, and who they were, ibid. 313; alſo between him

him and Caroloſtadt, with the occaſion, 315, 316 and [*g*, *b*, *i*]; and Schwenckfeldt, 317; and Antinomians, 320; debates in the ſecond period between the death of Luther and Melancthon, 323; methods to heal diviſions, how fruſtrated, 239; form of doctrine projected, and James Andreæ employed, 340; rejects the form of concord, 348; judgment concerning the controverſies in it, 354; principal doctrines and writers, 355; its hiſtory in xvii cent. v. 265; loſes ground in ſome places, ib. attempts made towards an union between the Lutheran and reformed churches, 269; declaration of the ſynod of Charenton, 271; proſperous events, 280 and [*p*]; progreſs in learning, 281; ſtate of philoſophy, 282; freedom of philoſophical inquiries gains ground, 284; eccleſiaſtical polity, and bad conſequence thereof, 292; moſt eminent writers in this century, 293; hiſtorical view of its religious doctrine, 294; commotions in it, 301; its external and internal ſtate in xviii cent. vi. 18; receives a conſiderable acceſſion, and whence, with its ſucceſs in remote countries, but is oppreſſed at home, 19; methods of defence, &c. changed, and why, ibid. attempts to reform its body of eccleſiaſtical law, oppoſed by its chief rulers, whence conteſts ariſe, with their motives for oppoſition, 20; its inteſtine enemies, and the fate they meet with, ibid. ſome pretended Reformers, but they fall into contempt, and are forgot, 21; ſtate of philoſophy, 24; metaphyſics improved, and by whom, ibid. oppoſed, and controverſies thereon, with the charges brought againſt it, 25; the Wertheim tranſlation of the Bible condemned, and its author impriſoned, ibid. the Pietiſtical controverſies ſtill carried on, but reduced to one principal queſtion, and what that is, 26; other religious conteſts and diviſions in this church 27.

Church, reformed, its hiſtory in xvi cent. iv. 356; conſtitution and founders, ib. no centre of union, and how far this remark is true, 357 and [*q*]; the cauſes that produced this ſtate of things, 358; who may claim as members of it, 360; its progreſs in Switzerland, 361; controverſy between the Lutherans and Reformed,

Reformed, about the Euchariſt, 362; progreſs of it 364. 366; diſpute about predeſtination, 369; diſcord carried to the greateſt height, 370; what worthy of obſervation in the riſe and progreſs of this church, 371; its hiſtory comprehended in two periods, ib. its principal founder, 374; form of doctrine, different from Zuingle's, 377; is oppoſed, 380; yet propagated in many countries, 381; in Germany and France, 382; its ſtate in the Netherlands, 404; in Poland, 405; diviſions, 410 and [q]; doctrine adopted by it, 412; how different from the Lutherans, 413, 414; and the importance of theſe differences, 415; to whom belongs the right of eccleſiaſtical government, determined, 416; its form of eccleſiaſtical government, 418, 419, and [x]; ſtate of church-diſcipline, 420; of learning, 423; interpreters of ſcripture, 424; theological doctrine, 426; ſtate of morality, 428; and explained by Perkins and others, 429; perſons of eminent genius in this church, 438; gains ground in Heſſe and Brandenburg in xvii cent. v. 266, 267; its hiſtory in this cent. 348; limits extended, ib. 349 [m, n, o]; decline in France, 350; receives injurious treatment from the French court, 352; its decline in the Palatinate, 356: ſtate of learning, 357, and [u]; of explanatory, 358; and didactic theology, 362; and alſo of morality, 363; controverſies, 365. 384; its ſtate in xviii cent. vi. 27; its great extent, and who may account themſelves members of it, 28, 29, and notes; expreſſion of Dr Moſheim cenſured, 28 [o]; inaccuracy cenſured, ib. [p]; remarkable error in the quarto edition of this work corrected, and how, with the defence of the Reformed church againſt the charge of approximation to Popery, 29 [q]; no general ſubject of controverſy between the Lutherans and Arminians, and how far this remark is true, 31 and [s]; projects of re-union between the Reformed and the Lutherans, and whence unſucceſsful, 32 and [t].

church, Reformed, in France, diſpoſed to favour Arminianiſm, v. 370; particular tenets, 371; the cauſe of departing from their brethren in ſome points, 372; charged with ſome conceſſions of moment to Popery; and

and this charge examined, ib. and [*ii*], 373 and [*k*]; controverſy raiſed by the Hypothetical Univerſaliſts, 375; Cameron and Amyraut's attempts, with the form of reconciliation drawn up by the latter, ib.

Church, Romiſh, ſends miſſionaries into Tartary in xiii cent. iii. 132; a great ſchiſm in xiv cent. 326; its bad conſequences, 327; plan for reforming it, and the ſubſtance of it, in xvi cent. iv. 109 and [*w*]; charged with fanaticiſm and ſuperſtition, 141, 142; zealous in appointing an infinite number of miſſionaries, and how accounted for, 177; character of commentators, 215, 216; theological diſquiſitions in this church demand reformation, and why, 218 and [*q*]; ſtate of practical religion among its members, 220; moral writers divided into three claſſes, 221 and [*t*]; produces many polemic divines, and their character, ibid. its internal ſtate examined, and proved to be diſordered, 222, 223; principal ſubjects of debate reduced to ſix, and explained, 226, 233, and notes; vain attempts to unite the Ruſſian church to this, 273; little or no ſucceſs attends the labours of the miſſionaries among the Eaſtern ſects, and iniquitous practices uſed to gain converts, 275, 277 and [*w*]; how far it was conſidered a true church by the commiſſioners of Queen Elizabeth, 397; its hiſtory and Popes in xvii cent. v. 97; attempts to ruin the Proteſtants, but unſucceſsful, 104, 105; writers on both ſides, ib. loſes ground in the Eaſt, with two ſtriking inſtances of it, 138 and [*s*]; its downfal in Abyſſinia, 139; the papal authority, its decline, 144; French maxim concerning it, embraced by moſt princes and ſtates of Europe, ib. all proſpect of reconciling the Proteſtants with the members of the Romiſh communion quite removed in xviii cent. and how, vi. 10; inteſtine diviſions in this church, 11; controverſy relative to the Jeſuits and Janſeniſts ſtill continues, 12 and [*p*]; debates occaſioned by the New Teſtament of Queſnel, with the Bull of Pope Clement XI. in condemnation of it, 13; commotions raiſed by this Bull in France, with the iſſue in favour of it, 14; two circumſtances, by which Janſeniſm is ſupported, 15; pre-

tended miracles by the remains of Abbé Paris refuted, and viſions of the Janſeniſts conſidered, and ſucceſs of their cauſe, 16 and [r], 17 and [rr]; attempts of the Pontifs to renew the Abyſſinian miſſion ineffectual, 18.

Church, rulers, how called in i cent. i. 101; their character and office, ib. diſtinction between teaching and ruling Preſbyters conſidered, ib. and [e].

——— Ruſſian, its hiſtory and riſe in xvii cent. v. 253 and [m, n]; change introduced into it by Peter I. 255; its ſtate in xviii cent. vi 17; followers ſomewhat more civilized than in the former ages, with ſome exceptions, ib.

Churches, if the firſt Chriſtians had any, conſidered, i. 127 and [z]; the remarkable zeal of Chriſtians for rebuilding and adorning them in xi cent. ii. 576.

———, more ancient, their hiſtory, v. 97.

———, modern, an account of, iv. 281.

Chytræus, eminent for his knowledge in hiſtory in xvi cent. iv. 296.

Cimbrians, converted to Chriſtianity in ix. cent. ii. 277.

Cinnamus, an hiſtorian in xii cent. his character, iii. 27.

Circumcelliones, in Africa, their riſe and ravages, i. 406; ſevere proceedings againſt them after their defeat at Bagnia, 407.

Ciſtertian monks, their riſe in xi cent. ii. 530; founder Robert Abbot of Moleme, ib. diſcipline, 531; are gradually corrupted, ib. and [c]; their opulence and credit in xii cent. due to St Bernard, Abbot of Clairval, iii. 65; whence called Bernardins, ib. diviſion between them and the monks of Clugni, 67.

Clarendon, conſtitutions of, what, and their deſign, iii. 56 and [i].

——— Lord, his account of Archbiſhop Abbot, v. 387 and [f]; partiality cenſured, 388 ſub [f].

Clarke, Dr Samuel, charged with altering the orthodox doctrine of the Trinity, vi. 39; his method of inquiring into that ſubject, and his doctrine of it comprehended in fifty-five propoſitions, 41, ſub not. [z]; endeavours to avoid the imputation of hereſy ineffectual, is branded with that of Semi-Arian, and proceeded

ceeded againſt by the houſes of convocation, with his prudence, 42 ſub [x]; is oppoſed by ſeveral divines, and particularly by Dr Waterland, and defends himſelf with ſpirit, 43.

Claudius, Emperor, the ſtate of the church under him, tolerable, i. 253.

——— Biſhop of Turin, his expoſition and chronology, ii. 314, 327; his laudable zeal in ix cent. againſt images and their worſhip, 337; is oppoſed, 338; ſucceſs in maintaining his opinions, ib. the doctrine maintained by his adverſaries, ib.

——— denies Chriſt's divinity, iv. 488.

Clauſenburg, academy at, iv. 526 and [x]; account of, ibid.

Clemangis, Nicholas de, his great character, iii. 441 and [p].

Clemens, Biſhop of Rome, the moſt eminent writer in i cent. his works, i. 109, 110 and [r, t]; ſome of writings falſely attributed to him, 110 and [w].

——— Alexandrinus, his great character, i. 182; commentary on the ſcriptures loſt, 186; work againſt Heretics, 188; treatiſes on morality loſt, 191.

Clement, of Ireland, miſrepreſented by Boniface, Winfrid, ii. 273; condemned at a council by Pope Zachary, ib. the Hereſy he is charged with, examined, ib. [k].

——— III. Pope, remarkably zealous for Cruſades, iii. 63.

——— V. abrogates the laws made by Boniface VIII. and ſhews himſelf to Philip the Fair in other reſpects, iii. 316; contentions which happened at his death, concerning the choice of a ſucceſſor, ib.

——— VI. his character and ambition, iii. 324; reſerves to himſelf the diſpoſal of various churches and benefices, ibid.

——— VII. his character, iv. 62; inſolent behaviour at an interview with the Emperor Charles V. at Bologna, 77; reaſons for deferring to call a general council, 101 and [i].

——— VIII. (Hippolito Aldobrandini), an account of, v. 97 and [a].

Clement IX. (Roſpigliofi) his character, v. 101; peace of, 217, 218 and [*u*].

——— XI. (Albani) his high character, v. 103 and [*m*]; decides the controverſy relating to the Chineſe rites againſt the Jeſuits, and ſevere edict of, vi. 3; which is mitigated, and how, ibid. conſequence in China, 4; condemns by his bull Unigenitus, Queſnel's New Teſtament, and anecdote concerning, 13 and [*p*].

——— XII. character of, vi. 9.

Clementina, ſpurious, i. 283 and [*n*].

Clergy, a perfect equality among them in i cent. i. 107; an artful parallel between the offices of the Chriſtian and Jewiſh, with the pernicious conſequences, 179; their vices in iii cent. 266; they aſſume ſuperior dignity, which occaſions inferior orders, 267; concubinage introduced among them, 269; crimes charged on them, with the cauſe, in iv cent. 356; their exceſſive pride in v cent. ii. 30; and ſource of their vices, 31; their vices not to be reſtrained by the legiſlature in viii cent. 221; veneration for them greater in the Weſt than in the Eaſt, and why, 222 [*k*]; the increaſe of their revenues, whence, 223 and [*l*]; are inveſted with temporal dignities, 224; great liberality to them, and the cauſe of, 225, 226, and [*n*]; their enormous crimes in ix cent. and ſources of them, 295, 296; zealous in the cauſe of ſuperſtition, 317; their revenues increaſed through the fondneſs that prevailed for relics, 324; vices in x cent. principally imputed to the examples of the pontifs of Rome, 399, 400; ſimony and concubinage frequent among them, 411 and [*e*]; 412 and [*f*]; decay of piety and diſcipline among them in xi cent. 470; their infamous lives in xiii cent. iii. 164; complaints againſt them in xiv cent. 312; the great decline of the Chriſtian church in xv cent. through their neglect and vices, 400; the objects of univerſal contempt in xvi cent. iv. 16; the doctrines they chiefly inculcated, what, 24; neglect a reformation of principles, and why, 25.

——— of Rome, their ſtate in xvi cent. iv. 195; obtain conſiderable advantages at the expence of their pontifs, 196; manners of the ſuperior, and cauſe of their

their great corruption, ib. 197; the inferior orders more virtuous in their principles, ib. their ſtate in xvii cent. v. 163; how corrupted, with ſeveral exceptions, 164, [s], and 165.

Clerks, apoſtolic account of that order, and its abolition, iii. 354.

—— regular, their riſe in xvi cent. iv. 202.

Clovis, King of the Salii, founder of the kingdom of the Franks in Gaul, ii. 6; converted to Chriſtianity, and how induced to embrace it, ib. is baptized by Remigius, biſhop of the Salii, ib. the influence of his converſion on the minds of the Franks. 7; the miracle ſaid to be performed at his baptiſm, a fiction, ib. and [o]; his converſion gave riſe to the title of Moſt Chriſtian King, 8.

Clugni, Monks of, their founder Odo, Abbot of Clugni, ii. 412; diſcipline ſoon adopted in all the European convents, ib. a miſtake made by writers concerning this order, 413 [b]; jealous of the Ciſtertians, iii. 67. Benedictines, degenerate in xii cent. iii. 67.

Cocceius, John, his ſentiments followed by the Dutch divines in xvii cent. v. 296; method of interpreting ſcripture, 360; followers and tenets, ib. 363; who are united with the Carteſians, 422; his ſentiments concerning Holy Scripture, and account of, 425; differs from Calvin, and how, 426; his chimerical ſyſtem, ib. ſentiments concerning the doctrinal part of theology, 427; is oppoſed, yet, after all, ſtands his ground, 428.

Coddeus, Peter, aſſiſts Arnaud in propagating Janſeniſm in Holland, v. 219.

Codinus, George, his works, iii. 440.

Cœnobites, an order of Monks in iv cent. an account of, i. 380.

Cogitoſus, a writer of the lives of the ſaints in vi cent. ii. 130.

College de propaganda fide, founded at Rome in xvii cent. v. 1 number of members, ib. and [a]; buſineſs, 2; another by Urb. VIII. 3; ſome of the ſame nature in France, 4: altercations of their miſſionaries with thoſe of the Jeſuits, ib.

Collegiants, a Socinian ſect, their riſe in xvii cent. v. 504, and [*t*], 505 [*u*]; founders, 507; whence called Collegiants and Rhinſbergers, ibid. and [*x*]; their cuſtoms and tenets, ib. extenſiveneſs of their community, which comprehends all Chriſtian ſects, 508; debates among them, and concerning what, 509 and [*z*].

Collins, his impiety and Deiſm in xviii cent. vi. 7 and [I].

Collyridians, a ſect in iv cent. i. 430; worſhip the Virgin Mary, ib.

Colonia, Dominic, the uſe of his Hiſtory of the controverſies in the church of Rome, iv. 234 [*e*].

Columban, the diſciple of Congal, an account of, ii. 117, 124 and [*u*]; the ſucceſs of his miniſtry in vii cent.

Comeſtor, Peter, his character, iii. 80.

Commentaries, chains of them in ix cent. and whence this name, ii. 325 and [*p*].

Commentators, few men of judgment amongſt them in iv cent. i. 368; pervert the natural expreſſions of ſcripture, and ſearch for allegorical ſenſes, 369; their character in vi cent. and diviſion into two claſſes, ii. 126; few among the Greeks in ix cent. and defects of the Latin, 326; allegorical, their fundamental principle, and number of ſenſes, 326, 327; deſerve little notice in x cent. 423; many in xi cent. but very unequal to the undertaking, 546; their defects in xii cent. iii. 86; their character in xiv cent. iii. 362; in xv cent. 452.

Commiſſion-court, high, account of, iv. 394 and [*p*]; exorbitant power, ib. in fine; principles laid down by it, 397; how anſwered by the puritans, ib.—399.

Commodus, Emperor, ſtate of the Chriſtians under him, i. 162 and [*b*].

Commeaus, Alexis, Emperor of Greece, ſuſpects the deſigns of the firſt Cruſade, and is at firſt afraid, ii. 443; a great patron of letters, 457; his controverſy with the Manichæans, 578.

———, Emanuel, his character and works, iii. 101, 102.

Conception, immaculate, of the Virgin Mary, conteſt about in xii cent. iii 104, 105 and [*b*]; the cauſe of additional veneration being paid her, 106; controverſy

verſy about it in xvii cent. between the Franciſcans and Dominicans, v. 329, 330 and [g]; feaſt inſtituted in honour of it by Clement XI. 231, ſub fin. not. [g].

Concord, form, account of, iv. 284, 345 why called Book of Torgaw, ibid. its compilers, and account of, 346 [b, c]; purpoſes for which uſed, 347; produces much diſturbance, and oppoſed by the Reformed, ib. and even by the Lutherans themſelves, 348; their different motives, with Julius of Brunſwick's conduct, 349, 350; why rejected in his dominions, ibid. ſuppreſſed in Brandenburg in xvii cent. v. 269 and [d]; diſputes in Switzerland concerning it, 436; by whom drawn up, and why, ib. 437; good intention of it fruſtrated, and conteſts occaſioned, ib. abrogated at Baſil and Geneva, and falls into oblivion, ib. 438; diſputes about Switzerland in xviii cent. and loſes much of its credit, vi. 38.

Concordate, what, iv. 13; forcibly impoſed on his ſubjects by Francis I. of France, ib. and [b].

Conference, between Proteſtants and Papiſts at Ratiſbon, v. 123; at Newberg, ib. at Thorn, between ſeveral Doctors of the Lutheran, Reformed, and Romiſh churches, ib. at Rheinfeldt, between the Reformed and the Catholics, ib. in France between Claude and Boſſuet, 124; at Leipſic, between the Lutherans and Reformed, 272; at Caſſel, 273; and at Thorn, 274 and [i].

Confeſſional, ſome groundleſs remarks in it anſwered, vi. 45. 61. See Appendix II. and III.

Confeſſors, who entitled to this name, i. 77; veneration paid to them perverted, and their number, ib. records of their lives and actions loſt, 79.

Confucius, aſſertion concerning him, v. 29; religious worſhip paid him, by the Chineſe, 32 and [z].

Congall, Abbot, propagates the monaſtic diſcipline in Great Britain, ii. 117.

Congregation of Aid, why ſo called, iv. 240; hiſtory of its proceedings uncertain, 241 and [m].

——— of Cardinals, their office, iv. 171. [c].

——— of the Holy Sacrament in France, and founder, v. 4.

Conrad, of Lichtenau, his character, iii. 155.

Conrad, of Marpurg, the firſt German inquiſitor, iii. 273; his barbarity and fate, ibid. and [*k*, *l*].

Conſtance, the famous council held at, in xv cent. iii. 403; its deſign to heal the diviſions in the Papal empire, 404; limits the authority of the Pope, ib. its happy iſſue, ib. and [*m*, *n*]: iſſues out a decree againſt the writings and aſhes of Wickliffe, 416; deprives the Laity of the cup in the Holy Sacrament, and the reaſon, 416.

Conſtans obtains all the weſtern provinces, i. 328; is ſoon deprived of his empire, and aſſaſſinated by the order of Magnentius, ib.

Conſtantine the Great, made Emperor in the weſt, i. 318; publiſhes an edict in favour of the Chriſtians, and reſtores peace to the church, 319; is involved in a civil war hereupon, and defeats Maxentius, 320; grants the Chriſtians power to live according to their own laws and inſtitutions, ib. is converted to Chriſtianity, and different opinions concerning his faith, ib. the ſincerity of his faith proved, 322; is baptized by Euſebius Biſhop of Nicomedia a few days before his death, ibid. and [*w*]; whether influenced ſomewhat by worldly motives to embrace Chriſtianity, conſidered, 323; the influence of Chriſtianity and ſuperſtition compared, ibid. and [*x*]; ſtory of the croſs ſeen by him in the air, 324; and attended with ſeveral difficulties, and hypotheſes about it, ib. and [*a*]; his colleague Licinius perſecutes the Chriſtians, 326 and [*b*]; but is defeated and ſtrangled, ibid; his efforts againſt Paganiſm, and zeal for Chriſtianity, 327; dies, and is ſucceeded by his three ſons, who maſſacre all their relations but two, ibid. and [*c*], and 328; models eccleſiaſtical government according to the civil, 349; divides it into external and internal, 350; how he and his ſucceſſors frequently called councils, &c. ibid; raiſed in the Biſhop of Byzantium a rival to Rome, 351; preſides at, and determines an eccleſiaſtical cauſe againſt the Donatiſts, 406.

——— II. what dominions were allotted to him, i. 328; engages in a war with his brother Conſtans, and is ſlain, ibid.

Conſtantine, Copronymus, his zeal againſt image-worſhip, ii. 239, 264; calls a council, which condemns this practice of ſuperſtition, 265; the validity of this council denied by the Roman Catholics, ib. [*u*]; the monks, who oppoſed the decree of this council, chaſtiſed by him, ib.

——— Porphyrogennetta, his zeal for reviving learning among the Greeks in x cent. ii. 390; encourages literature by his example and munificence, 391 and [*e*]; his laudable deſign, how fruſtrated, 392; calls an aſſembly of the clergy, in which fourth marriages are prohibited, 426.

Conſtantinople, the firſt council at, aſſembled by Theodoſius the Younger, i. 427; which condemns the Macedonian Hereſy, and confirms and improves the doctrine of the Nicene council relative to the Trinity, ib. another ſummoned by Juſtinian, ii. 135; the three chapters condemned here, its authority admitted by the pontifs of Rome, but rejected by the African Biſhops, 136; decree paſſed at it, reſpecting the ſuffering of one upon the croſs, 137; the third council at, called here by Conſtantine Copronymus, condemns the practice of image-worſhip, but its deciſion is found inſufficient to ſtop the progreſs of this ſuperſtition, 265; the city taken in xv cent. and the great decline of Chriſtianity in the Eaſt, iii. 389.

———, Patriarch of, his juriſdiction in iv cent. i. 355; is placed next to the Biſhop of Rome, and conſequences of this promotion, ibid. contends with the Pope for ſupremacy in v cent. ii. 23; his power augmented by Leo in vii cent. 240; diſputes about preeminence in ix cent. 350, 351; by whom elected in modern times, iv. 247; confirmed in his office by the Emperor of the Turks, ib. his extenſive power and revenues, whence, 248, 249, and [*s*, *t*].

Conſtantius, declared ſole Emperor on the death of his brothers, i. 328; his death, and ſucceſſor, ib.

——— Chlorus, his mild government in Gaul, i. 317; Chriſtians in the Weſt enjoy peace under him, 318; is ſucceeded, upon his death, by Conſtantine the Great, his ſon, ib.

Conſubſtantiation, when introduced inſtead of Tranſubſtantiation, and by whom, ii. 281.

Controverſial writers, employed in explaining the terms of ſalvation and acceptance in i cent. i. 122; their merit and demerit in ii cent. 190; called Oeconomical, and whence, 281, ſuppoſititious and ſpurious writings frequent among them, 282; ſcurrility and dialectic much uſed by them in iv cent. 371; and the chief at this time, 373; very conſiderable in v cent. ii. 44; the rules of the ancient Sophiſts eſteemed by them as the beſt method of confuting error, ib. their works deſtitute of probity, moderation, and prudence, in vi cent. 131; how far they may be conſidered as worthy of an attentive peruſal in vii cent. 182; few engaged in eſſential points of religion in viii cent. but confined to the diſputes about image-worſhip, 259; prevented in ix cent. by inteſtine diviſions from oppoſing the common enemies of their faith, 332; ſcholaſtic method of diſputing introduced among them in xi cent. 552; and flouriſhes in xii cent. iii. 99; more numerous than reſpectable in xiii cent. 254; few worthy of notice in xiv cent. 367; many eminent among them in xv cent. 456.

Controverſies, private, in xvi cent, v. 335, 336 and [*x*]

Controverſy, concerning the Millennium, i. 284,—the baptiſm of Heretics, 285; Meletian, 384; Drian, 387; between Jerome and Vigilantius, ii. 51, 52; concerning the three chapters, what, and how terminated, 134, 135; relative to image-worſhip, with its origin, and progreſs in viii cent. 259. 267; about the derivation of the Holy Ghoſt, 268, 338; concerning images, among the Greeks, 332; and among the Latins in ix cent. 335; the Euchariſt, begun by Paſcaſius Radbert, 339; and predeſtination and grace, 343; the words *Trina Deitas*, 348; the birth of Chriſt, 349; univerſal ideas, begun in x cent. 396; the Euchariſt, and predeſtination, and grace, ſubſides, and the reaſon, 418; fourth marriages, with the diviſions occaſioned by it in the Greek churches, but terminated by Conſtantine Porphyrogennets, 425, 426; about the uſe of unleavened bread in xi cent. 556; relative to Martin Biſhop of Limoges, if

worthy of an apoſtleſhip, 571; to the God of Mahomet, iii. 102; to the immaculate conception of the Virgin Mary, 105 and [b]; concerning the worſhip of Chriſt's blood, 457; the preſence of Chriſt's body and blood in the ſacrament, between the Reformers in xvi cent. iv. 62, 63; the uſe of reaſon in religion in xvii cent. v. 429; and reducible to two queſtions, ibid. by whom this was oppoſed, and how mitigated, 430.

Controverſy, adiaphoriſtic, or about matters indifferent, between Melancthon and Flacius in xvi cent. iv. 326 and [s]; the two queſtions diſcuſſed gave riſe to the diſpute about the neceſſity of good works, 327 and notes.

———, ſynergiſtical, iv. 326 and [a]; principal champions in it, 330.

Conventual, brethren, who, iii. 353.

Converſions, in iv cent. the cauſes of, conſidered, i. 340; in v cent. to what owing, ii. 10; in ix cent. the nature of, and views, 280; traces of idolatry among the converted, accounted for, 281.

Converſion of Jews and Moors in Spain, in xv cent. by force, iii. 286.

Copiatæ, their office in the church, i. 267, 268, and [t] in fine.

Copts, in Africa, their averſion to the church of Rome in xvii cent. v. 258.

Corbinian, a zealous miſſionary among the Germans in viii cent. ii. 207.

Bords, Chriſtian Bartholomew de, a patron of Bourignon's doctrine, and account of, v. 316.

Cornelius, Anthony, one of the founders of the collegiants, an account of, v. 507.

Corrupticolæ, who, ii. 147; their opinions concerning Chriſt's body, 148.

Corteſius, Paulus, his Commentary on Proverbs, iii. 454.

Coſmas, biſhop of Jeruſalem, his character, ii. 246.

Council, general, one very much deſired in xvi cent. iv. 100; why retarded by Pope Clement VII. 101 and [i]; who eludes his promiſe, and dies, ib. and [k]; his ſucceſſor Paul III. inclined to call one, propoſes to aſſemble it at Mantua, and why proteſted againſt by the

the Proteſtants, who draw up the articles of Smalcald, 102 and [*l*, *m*].

Councils, if any in i cent. i. 107; whether that of Jeruſalem was one, ibid. and [*m*]; their origin among the Greeks, 178; ſoon become univerſal, ibid. increaſe the power of the biſhops, ibid.

Councils, œcumenical, when firſt eſtabliſhed, i. 347; what ſo called, 348; their power diminiſhed by Alexander III. Pope, iii. 67.

Courayer, Dr, remarkable anecdote concerning him, and good character, vi. 53.

Cranmer, archbiſhop of Canterbury, an account of, iv. 438.

Crantwauld, Valentine, aſſiſts Schwenfeldt againſt Luther, iv. 318.

Crellius, miniſter at the Saxon court, protects the Crypto Calviniſts in xvi cent. iv. 352; ſuffers death, 353 and [*m*].

Crellius, Samuel, (profeſſor of theology among the Socinians), differs from Socinus, and whence called the Artemonite, v. 505 [*u*]; dies at Amſterdam, vi. 39.

Creſcens, his virulent efforts againſt Chriſtianity, and particularly againſt Juſtin Martyr, i. 164.

Cromwell, ſtate of the church under him in xvii cent. v. 408; attached to no particular ſect, ibid. favours the independents in order to balance the Preſbyterians, 409 and [*t*]; tolerates all ſects but Epiſcopalians, ibid. reſolves at firſt to ſuppreſs the Quakers, but afterwards is obliged to deſiſt, v. 469.

Croſs, if one of the Trinity can be ſaid to have ſuffered on it, debarred, ii. 137; how made a proof of innocence in ix cent. 361 and [*i*].

Crown and roſary of the Virgin, an inſtitution in x cent. ii. 429; and what, ibid.

Crump, Henry, attacks the mendicants in xiv cent. iii. 321.

Cruſades, holy wars. See *War, holy*.

Cuiper, Francis, oppoſes Bredenberg's ſentiments in favour of Spinoza's doctrine, and controverſy thereupon, v. 509; his writings, and an account of, ibid. ſub not. [*x*].

Cuſa, Nicholas de, his works, iii. 442 and [*q*]; labours to reform the ſchoolmen in xv cent. 454.

Cyprian, biſhop of Carthage, oppoſes the re-admiſſion of the lapſed in the perſecution under Decius, and gains his point, i. 251; ſuffers martyrdom under Valerian, 253; a character of his works, 271: oppoſes the imperious meaſures of Stephen Biſhop of Rome, 286.

Cyriac, of Ancona, introduces a taſte for coins in xv cent. iii. 395.

Cyril, Biſhop of Jeruſalem, his character and works, i. 358; admired for his catechetical diſcourſes, 370.

——, Biſhop of Alexandria, his character, ii. 34 and [*g*]; Commentaries on the Scriptures, 42 and [*d*]; anathematizes Neſtorius twelve times, 68; preſides at the council of Epheſus, ibid. condemns Neſtorius, ibid. how blameable in the Neſtorian controverſy, 69, 70, and [*p*]; anathematized at Epheſus by John of Antioch, 71.

——, Patriarch of Conſtantinople, his character, v. 249; favourable to Rome in xvii cent. ibid. and [*f*]; is put to death, 250.

D.

DAMASCENUS, John, his conciſe and comprehenſive view of Ariſtotle's doctrines, ii. 217; is followed by many in the ſtudy of this philoſophy, ibid; his character, 246; Commentary on St Paul's Epiſtles, 250; ſyſtematic works, 257; polemic writings, 259.

Demianiſts, a ſect in vi cent. ii. 150; their founder Damian, Biſhop of Alexandria, ibid; doctrine of the Trinity, ibid.

Damien, Peter, his character, ii. 541; moral, 551; and controverſial works, 552.

Damila, Nilus, a zealous advocate for the Greeks againſt the Latins in xiv cent. iii. 360.

Dancers, a ſect in xiv cent. iii 382 and [*k*].

Danhaver, John Conrad, oppoſes Rheinboth in his opinions in xvii cent. v. 336.

Daniel, Gabriel, defends the Jeſuits, iv. 229 [*z*].

Dante,

INDEX.

Dante, his character, zeal, and ſucceſs in reſtoring the purity of the genuine eloquence of the Latins in xiv cent. iii. 367.

Dantzic, ſmall Socinian ſect founded at, in xvi cent. iv. 515.

Dantzigers, (or Pruſſians), a ſect of the reformed Anabaptiſts, and why ſo called, v. 492 and [*b*].

Darenſis, Johannes, his explications of the pretended Dionyſius, ii. 258.

Davides, Francis, propagates Socinianiſm in Tranſylvania, iv. 513; adopts the doctrines of Budnæus about Chriſt, 525; his impriſonment and death, 526 and [*u*].

Davidiſts, (David Georgians), a ridiculous ſect in xvi cent. iv. 481; impiety of the founder, why exaggerated, 482; ſome remains of them in Holſtein, Frieſland, and other countries, 483.

Deaconneſſes, in the primitive church, their office deſcribed, i. 104.

Deacons, of the church at Jeruſalem, their office deſcribed, i. 103; if the young men who carried out Ananias and Sapphira belonged to this order, ibid. [*b*].

Decius, the dreadful perſecution under him, and conſequences, i. 249.

Decretals, forged, procured by the Pontifs to eſtabliſh their ſupremacy in ix cent. ii 305 and [*x*]; 306 and [*a*]; a collection of them made in xiii cent. by Raymond of Pennafort, iii. 163 and [*i*].

Deiſts, promote their principles with impunity under Cromwell in xvii cent. and their chiefs, v. 410; account of them in xviii cent. their notions, and principal writers, vi. 8; eſſential religion, its author and refutation, 9 and [*n*].

Deities Heathen, who admitted to this honour, i. 25, 26 and [*m*].

Delft, aſſembly of the Dutch clergy held at, by which every candidate for orders is obliged to declare his abhorrence of Carteſianiſm, v. 424.

Demiurge, of the Eaſtern philoſophers, who, and his character, i, 90.

Denmark,

Denmark, converted to Chriſtianity in ix cent. ii. 276; and confirmed in it in x cent. 378; the riſe and progreſs of the Reformation in xvi cent. iv. 81. 84.
Deruſi, or Druſi, an account of, in xiii cent. iii. 144 [x].
Des Cartes. See Cartes.
Deſiderius, Biſhop of Cahors, his epiſtles, ii. 175.
D'Eſpence, an eminent expoſitor in xv cent. iv. 217.
Devay Matthias, with others, introduces the doctrine of the Swiſs churches into Hungary and Tranſylvania, iv. 408.
Deurhoff, William, accuſed of a propenſity to Spinoziſm, his notions and works, vi. 36.
Dezius, his abſurd attempt to prove no difference between the council of Trent and the confeſſion of Augſburg, v. 127 and [w].
Diadochus, a moral writer in v cent. his works, ii. 47.
Didymus attacks the whole body of Heretics in iv. cent. i. 373.
Dinant, David of, a great admirer and diſciple of Amalric, his fundamental principle, iii. 288.
Dioceſes, their origin, i. 106.
Diocletian, perſecution under, how procured, i. 314; the cauſes and horrid ſeverity, 316 and [f]; brings the affairs of the Chriſtians to a dangerous criſis, 317.
Diodorus, Biſhop of Tarſus, an account of, i. 360; his interpretation of the Scripture, 368.
Dion Caſſius, an eminent rhetorician in iii cent. i. 259; combats barbariſm, ibid.
Dionyſius, Biſhop of Alexandria, the Great, ſo called from his great erudition and moderation, i. 271 and [a]; his moral writings, 280.
——— the Areopagite, a Greek fanatic under that name in iv. cent. i. 376; the ſucceſs of his gloomy notions, ibid. and [n].
——— pretended Areopagite, his works, ii. 130; panegyrics on him, 330; his writings tranſlated by the order of Lewis the Meek, ibid. and [u, w;] life by Hilduin, 331.
——— the Little, his works, ii. 122. 130.
——— the Geographer, when he lived, ii. 492.
——— chief of the Myſtics, an account of, iii. 455.

Dionyſius, the Carthuſian, attempts an aſſociation between the Myſtics and Schoolmen in xv. cent. iii. 456.
Dioptra, a dialogue between the body and the ſoul, by Philip the Solitary, an account of, iii. 98.
Dioſcorus, an account of, ii. 85.
Dippellus, John Conrad, a Heſſian divine, his fanaticiſm and inſolence, v. 327; character of him and his writings, 328 and [q].
Diſciples, LXX, their authority and office, accounts of, uncertain, i. 96; their commiſſion extended only to the Jews, ibid.
Diſcords, between Greeks and Latins, ſeeds ſown in vii cent. ii. 183.
Divines, Belgic, declare war againſt the form of concord, 348; adopt the ſentiments of Voet, and aſſiſt him in his controverſy with Des Cartes in xvii. cent. v. 423.
Divines, biblical, their ſtate in xiv cent. 363, 364.
———, didactic, in xiv cent. both Greek and Latin, adopt the rules of the Ariſtotelian philoſophy in their writings, iii. 363.
———, Myſtic, in xiv cent. an account of, iii. 365, 366.
———, Polemic. See *Controverſial writers*.
———, Saxon, adopt in appearance the opinion of Auguſtus, Elector of Saxony, and his followers in xvi cent. iv. 343, 344 and [w]; but endeavour to aboliſh it, ibid. convened at Torgow; ſome impriſoned and baniſhed, ibid. and [x]; attack Calixtus, v. 304; their malicious conduct after his deceaſe, 305; draw up a new creed, 306.
Divinity, ſyſtematic, none to be met with in ii cent. i. 187.
Doctors, Chriſtian, a famous diviſion of, into two claſſes in xii cent. iii. 92; their manner of expounding ſcripture, ibid. oppoſition from both ſides, with the effects, 93, 94.
———, Lutheran, corrupted by the ſtratagem of the Jeſuits, iv. 308; never attempted to give a regular ſyſtem of morality, 309; favourite maxim among them, v. 291 and [w].

Doctors, Swiſs, write againſt the form of concord, iv. 348; aim to reduce all churches under one form of eccleſiaſtical government, 358; are far from adopting the doctrine of Prediſtination, 369; endeavour to reconcile the Puritans and Church of England, 437.

Doctrine, ſecret, among the ancient Chriſtians, in what it conſiſted, i. 119.

———, fathers of the Chriſtian, in France and Italy, founded in xvi cent. by Cæſar de Bus, iv. 203.

Dodwell, Henry, his works in defence of the Non-juring Biſhops, an account of, v. 419 and [*l*].

Dolet, a ſuppoſed infidel in xvi cent. iv. 159.

Dominic, his zeal in extirpating error, and deſtroying Heretics, iii. 195; founds an order of Monks, 196; dies at Bologna, ibid.

Dominicans, an order of Monks founded in xiii cent. iii. 195; the vow abſolute poverty is impoſed on them by their founder, 196; ſome ſent into England, found monaſteries, and are known there by the name of Black Friars, 197; called Jacobins in France, with other appellations, ibid, [*r*]; eſteemed by the Popes, with the eminent ſervices done to the latter, 199; diſpute between them and the univerſity of Paris, 201; its deciſion in their favour by the Pope, 202 and [*b*]; warmly oppoſed by St Amour, ibid. erect their firſt court of inquiſition at Toulouſe, 270; deny that Dominic founded this tribunal, ibid, [*g*]; model it after the tribunal of Penance, 272; deprived of their ancient honours, and how long, 370 and [*n*]; the cruel and impious fraud practiſed by them at Bern in xvi cent. iv. 18 and [*k*]; diſcovery and fate of the actors, ſub fin. not.; greatly inſtrumental in obtaining the condemnation of Luther, 22; their doctrine of the ſacraments, what, 231 [*b*].

Domitian perſecutes the Chriſtians, and why, i. 62; the martyrs, who, ibid.

Donatiſts, riſe of the controverſy with, i. 402; whence ſo called, ibid and [*c*]; their diſpute with Cæcilianus, 403; their appeal to Conſtantine againſt him, 404; the cauſe determined againſt them in two councils, 405; their invectives againſt Conſtantine, who determines in favour of Cæcilianus, and the conſequences,

406; their ſtate under Julian and Gratian, 408; the two cauſes of their decline, 409; the principal crime they are charged with, ibid; their defeat in the reign of Honorious, ii. 98; and ſuppreſſion, 142.

Dorotheus, Abbot of Paleſtine, his aſcetic diſſertations, ii. 174; moral works, 180.

Dort, ſynod of, in which the doctrine of Arminius is condemned, v. 367; its deciſions treated with contempt in England, 369; and neglected among the reformed in France, 370; diſliked by King James I. and the Engliſh clergy, 389.

Doſitheus, a Samaritan impoſtor, improperly called an Heretic, i. 139, 140 and [*u*].

Dozopatrius, eminent for his knowledge in eccleſiaſtical polity, ii. 540.

Druthmar, Chriſtian, his Commentary on St Matthew, ii. 315.

Dudith, his character, iv. 502 [*u*].

Dulcius, an eminent fanatic in xiii cent. iii. 291; the leader of the ſect of the apoſtles, ibid, his death, 292.

Dunbar (Lord Treaſurer), procures the famous act of the aſſembly of Scotland in favour of Epiſcopacy, under James I. of England, v. 388, ſub. not. [*f*].

Dungal, an Iriſhman, his great character, ii. 294; writes in defence of images, 338.

Dunkelſpubl, Nicholas, his zeal in reforming the monks in xv cent. iii. 433.

Dunſtan of Glaſſenbury, his character and works, ii. 415 and [*p*].

Duræus, John, his pacific exploits, v. 275; great character, ibid; ſome of his tenets, 276; propenſity to the ſentiments of the Myſtics and Quakers, 278.

Durandus, William, an account of, iii. 240.

———, of St Portion, a polemic divine in xiv cent. iii. 360.

Durſians, Duruzians, a ſect which inhabits Mount Libanus, iv. 270; their origin and religion uncertain, ibid and [*f*].

Dutch, their ſchemes for propagating their doctrine in the Eaſt Indies, v. 40; zeal for ſpreading the goſpel truths in the American provinces, how obſtructed, and

and ſucceſs in Surinam inconſiderable, 50 and [*u*, *w*]; ſects among them in xvii cent 434.

Duytz, Rupert, his great character, iii. 78; an eminent expoſitor in xii cent. 87; refutes the Jews, 99; his ſentiments of the Euchariſt, and other religious conteſts, 104.

E.

EAST, the remains of ancient ſects, in xvi cent. iii. 266.

Eaſter, diſputes in ii cent. about the time of keeping it, i. 207; occaſion and progreſs of them, ibid. they prevail principally between the Aſiatics and Romans, 209; hence is drawn a ſtriking argument againſt the ſupremacy of the Biſhop of Rome, 209 and [*w*]; the progreſs of this diſſention ſtopped by the prudence of Irenæus, and the Aſiatic Chriſtians letter, ibid. the celebration made the ſame through all Chriſtian churches, by the council of Nice, 210.

Ebionites, a ſect of Heretics who lived in ii cent. i. 46; their origin, 213; Goſpel, ibid. and [*e*]; whence they derived their name doubtful, 214; their tenets very dangerous, ibid. 215 and [*i*, *k*].

Eccard, Henry, a brother of the Free Spirit, a man of great erudition and family in xiv cent. iii. 379.

Ethellenſis, Abraham, his pacificatory attempts to reconcile the Greek and Latin churches in xvii cent. v. 247.

Eckius, one of the firſt adverſaries of Luther, iv. 35; his diſpute with Carloſtadt on the power and freedom of the human will, and with Luther on the powers of the Pope, 44 and [*c*]; urges Leo X. Pope, to excommunicate the latter, 50 and [*n*]; his diſpute with Melancthon at Worms, 107,

Eclectics, philoſophers, their order eſtabliſhed at Alexandria, and whence their riſe, i. 37; how different from thoſe philoſophers of this name in the time of Ammonius, 171; who prefer Plato to all others, 173.

——— philoſophers, ſo called in xvii cent. v. 95; method, ibid. moſt famous among them, ibid.

Ecthesis, edict, published by the Emperor Heraclius in ix cent. ii. 192; received in the East, but rejected by Pope John IV. ibid.

Eginard, Abbot of Selingestat, his character, ii. 292; author of the life of Charlemagne, 314; admired for the beauty of his diction, and elegant perspicuity of style, ibid.

Egyptian sect of Gnostics, their notions, i. 216; different from the Asiatic Gnostics, and in what, with their various leaders, 223.

Elcesaites, an heretical sect in ii cent. and their founder, i. 216.

Elfric, Archbishop of Canterbury, his character and works, ii. 415, 416 and [*q*].

Eligius, or Eloi, Bishop of Limoges, his works, ii. 175; account of a good Christian in vii cent. 176.

Elipand, Archbishop of Toledo, his heretical tenets, ii. 255 and [*k*].

Elizabeth, of Schonauge, the Propheteſs in xii cent. iii. 83.

Elizabeth, Queen, her character and religious establishment, iv. 123; her propensity to Romish usages considered, iv. 390 and [*l*]; oppresses the Puritans, 391; her opinion concerning church government, 417 and [*n*].

Elizabeth, Princess Palatine, shews favour to the Labbadists in xvii cent. v. 511; her taste for fanaticism, and account of, ibid. [*e*].

Elliot, John, his success in converting the Indians, and character, v. 48.

Elmacin, George, an historian, who wrote the history of the Saracens in xiii cent. iii. 150.

Elxai, and followers, an account of, i. 216.

Emperors, Christian, their severity against Paganism in iv cent. why levelled against the multitude, i. 334.

Empire, Roman, its state at Christ's birth, i. 19; the nature of its government considered, 20; its extent advantageous to Christianity, ibid. enjoys peace at the time of Christ's appearance, and the necessity for such a tranquillity to the success of the gospel, 21.

Empire, eastern, its decline in viii cent. through intes-

tine diviſions, and the invaſion of the Turks, ii. 213; in xv cent. with the cauſes, iii. 389.

England, its advantages for literature in vii cent. due to Theodore of Tarſus, ii. 167 and [*e*]; learning promoted in ix cent. by Alfred, 290; the ſtudy of the ſciences encouraged by William the Conqueror, 460; ſome nuns here in xii cent. iii. 72; renounces the opinions of Calvin, relative to the divine decrees, iv. 359; court of Rome fails in its attempts againſt it, v. 117, 118; private enemies of Chriſtianity here in xviii cent. with ſome miſtakes rectified, vi. 7, 8, 9 and [*l*, *n*].

Engliſh, ſend miſſionaries into America in xvi cent. iv. 158; obſtinately reject the plan of Geneva, iv. 420; diſſenſions, and two parties thereupon, ibid. this ſchiſm how prevented from extending to the Reformed abroad, and maxim laid down for this purpoſe, ibid. 421 and [*b*]; their miſſions in America, v. 45; particularly Independents and Puritans, 46.

Ennodius, Biſhop of Ticinum, his adulatory apology for Symmachus the Roman Pontif in vi cent. and its conſequences, ii. 116 and [*c*], and 122; his works, 130.

Eon, a fanatic in xii cent. iii. 129; his frantic notion of being the future judge of mankind, ibid. a reflection on the ſentence paſſed on him, 130.

Epheſus, third general council, condemns Neſtorius, ii. 68; the doctrine concerning Chriſt eſtabliſhed at this council commonly received amongſt Chriſtians, 69; what judgment impartially muſt be made concerning this controverſy, ibid. 70 and [*p*. *q*].

Epheſus, council there, why called the aſſembly of robbers, ii. 77; the acts of this council annulled by a council at Chalcedon, 78.

Ephraim, the Syrian, his character, i. 359, 360 and [*d*].

Epictetus, an ornament to the Stoics, i. 167.

Epicureans, their principal doctrines what, i. 33 and [*d*]; why held in the greateſt eſteem, 167.

Epiphanius, his character and works, i. 359 and [*a*].

Epiſcopacy, acquires ſtrength from the councils, i. 178; triumphs in England under James I. v. 386, 387 and [*f*];

[*f*]; introduced into Scotland by Archbiſhop Abbot's counſels, 388, ſub not. [*f*].

Epiſcopius, Simon, defends the Arminians at the Synod of Dort, and his great character, v. 451; the firſt Profeſſor of divinity among the Arminians, 459; forms their doctrine into a regular ſyſtem, 458 and [*z*].

Eraſmus, of Rotterdam, attacks the ſuperſtitions of the clergy and court of Rome in his writings, iv. 9; character of his Latin New Teſtament and Pharaphraſe, 217.

Eremites, Hermits, their character, i. 380, 381 and [*u*].

Erneſt, Juſtinian, his plan for propagating the goſpel abroad, how prevented, v. 39.

—— of Heſſe, changes his religion, and a reflection thereupon, v. 137 and [*n*].

—— of Saxe-Gotha, his deſign of inſtructing the Abyſſinians, by Abbot Gregory, who is ſhipwrecked, v. 360; afterwards by Wandſelb, and how diſappointed, ibid. [*x*].

Eſſenes, a Jewiſh ſect, an account of them, i. 43. 45.

Ethelbert, king of the Anglo-Saxons, converted to Chriſtianity in vi cent. ii. 97; his converſion the cauſe of many others being converted, ibid.

Ethelbert, a monkiſh hiſtorian in x cent. ii. 395.

Etherianus Hugo, a vehement oppoſer of the Greeks in xii cent. iii. 100.

Ethiopians. See *Abaſſines*, and *Abyſſinians*.

Evagrius, an account of his Eccleſiaſtical hiſtory, ii. 121.

Evangeliſts, to whom this title is due, i. 95.

Euchariſt, controverſy in ix cent. concerning Chriſt's preſence, ii. 339; no fixed opinion concerning this doctrine in the Latin churches, 342; the cauſe of an imaginary hereſy called Stercorianiſm, 343; how explained in x cent. 418 and [*t*]; revived in xi cent. 558; the nature and manner of Chriſt's preſence not determined by the Romiſh church, 559; ſub fin. not. doctrine of tranſubſtantiation introduced in xiii cent. iii. 243; rites inſtituted in relation to it, 261; the bread in it *deified*, according to the expreſſion of the Romaniſts, ibid. the *opus operatum* in it, what, iv. 231 and [*b*]; frequent celebration of it, a ſubject of debate in the Romiſh church, 232.

Eucherius, Biſhop of Lyons, a good moral writer in v cent. ii. 36.
Euclites. See *Maſſalians*.
Eugenius III. Pope, his good character, and the troubles he underwent, iii. 51.
——— IV. Pope, calls the council of Baſil, iii. 419; diſlikes their proceedings, and attempts in vain to diſſolve it, 423; aſſembles a council at Ferrara, ibid. and removes it to Florence, 424; is depoſed by the council of Baſil, ibid.
Eugippus, a writer of the lives of the ſaints, ii. 130.
Eulogius, of Antioch, a polemic writer in vi cent. ii. 120.
Euſebius, anſwers Hierocles's works againſt Chriſtianity in iv cent. i. 334.
——— Biſhop of Cæſarea, his character, i. 357; if an Arian, ibid. and [*s*]; writes an apology for Origen, 390.
Euſtathian troubles, i. 385; the leader of this ſect chargeable with fanaticiſm, ibid.
Euſtathius, Biſhop of Antioch, his writings loſt, i. 360.
———, Biſhop of Theſſalonica, his commentaries on Homer, iii. 27, 77.
Euſtratius, his works and character, iii. 76.
Eutyches, his ſentiments concerning Chriſt, and ſuppoſed tenets, ii. 75. and [*a*]; is excommunicated, and depoſed by Flavianus, on account of his principles, 6; appeals to a general council, and is acquitted in a council at Epheſus by Dioſcorus, ib.
Eutychian ſect, its riſe in v cent. ii. 75; doctrine oppoſite to Neſtorianiſm, but equally prejudicial to Chriſtianity, ibid. its ſtate in vi cent, 144.
Eutychius, Biſhop of Alexandria, his zeal for advancing learning, ii. 393; his character and works, 414, 415 and [*l*].
Exarchs, the nature of their office, i. 349.
Excommunication, neceſſary in the infancy of the Chriſtian church, i. 120; irreverſible after the ſecond excluſion, ibid. the nature and extent of it in viii cent. ii. 228 and [*p*]; warm conteſt about it in xvi cent. by whom excited, and the diviſions it produced, iv. 461.

F.

FABRICIUS, John Lewis, oppoſes the endeavours of Lubieniccius to ſettle the Socinians in the Palatinate, v. 502; his candid ſentiments relative to the importance of the controverſy between the Lutherans and Roman Catholics, and controverſy occaſioned by them, vi. 27.

Facundus, his works, ii. 122.

Fanatics, many infect the Greeks in xii cent. iii. 107; diſputes between ſome and Luther in xvi cent. iv. 313; their leaders, ib. excite tumults, ib. and [*d*]; embrace the communion of the Mennonites, 314.

Farel, his works, iv. 438

Farnovians, a ſect of Socinians in xvi cent. iv. 527.

Farnovius (Farneſius), founder of the Farnovian ſect, iv. 528; his tenets and eminent diſciples, ibid. ſeparates from the Unitarians, ibid.

Faſting, when introduced into the Chriſtian church, i. 130; conſidered as a ſecurity againſt the power of Dæmons, 293; the manner of obſerving this cuſtom in iv cent. 398.

Fathers, Apoſtolic, their general character, i. 114; the merit of their moral writings examined, 191; remarkable veneration paid to them, and to all theological writers of the firſt ſix centuries, ii. 256.

Faulcon, Conſtantine, miniſter to the king of Siam, his character, v. 17; invites the French there ſecretly, 18; is put to death with the king his maſter, ibid. and [*r*].

Felix II. Biſhop of Rome, depoſes and excommunicates Acacius, Biſhop of Conſtantinople, ii. 83. articles alleged in defence of this proceeding, and the true reaſons, ibid.

——, Biſhop of Urgella, his heretical doctrine of Chriſt, ii. 255 and [*k*], and 274; is condemned in ſeveral councils, ibid. retracts his errors, and the ſincerity of his recantation examined, ibid. his followers called Adoptians, 275.

—— V. (Duke of Savoy) elected Anti-Pope by the council of Baſil, iii. 424; reſigns, 427.

Fenelon, Archbiſhop of Cambray, defends Madam Guyon againſt Boſſuet, v. 236; adopts ſeveral of her tenets in a book which he publiſhed, 237 and [*q*]; and which is afterwards condemned at the inſtigation of Boſſuet, with Fenelon's conduct hereupon, 248 and [*r*]; his ſingular ſentiments of the public religion of his country, vi. 52.

Ferrara, council of, held by Eugenius IV. in xv cent. iii. 423; removed to Florence, 424; endeavours to reconcile the Greeks and Latins, 425.

Feſtivals, the increaſe of, in iv cent. with the cauſe, i. 398; abuſe of them, ibid. their number in vi cent. ii. 140; ſeem to be inſtituted after a Pagan model, ib. one inſtituted in remembrance of all *departed ſouls*, in x cent. at the command of Odilo, Abbot of Clugni, ii. 428.

Ficinus, Marſilius, an ornament to the Platonics in xv cent. 456; attempts an union between the Myſtics and Schoolmen, ibid. his polemic work, ibid.

Fifth-monarchy men, their riſe, character, and notions in xvii cent. v. 410.

Finlanders, converted to Chriſtianity, and by what means, in xii cent. iii. 3; the ſeverity of the founder of their church, and his unhappy fate, 4.

Firmin, propagates the goſpel in viii cent. and his ſufferings on that account, ii. 207 and [*f*].

Fiſher, Samuel, aſſiſts Fox in reducing Quakeriſm to a kind of regular form, and his character, v. 471, 478.

Flacius, Matthias, his *Centuriæ Magdeburgenſes*, iv. 296; gloſſary and key to the Scriptures, 304; diſputes with Melancthon, 327; defends the doctrine of Luther, and excites diviſions in the church, 330; his conteſt with Strigelius, and ſome particulars of it, 332, 333; conſequences of his imprudence and obſtinacy, 334.

Flagellantes, riſe and account of this abſurd ſect in xiii cent. iii. 244, 245 and [*r*]; ſuppreſſed, 245; but revive in the following cent. 381; their impious tenets, ibid. a new ſect of them in xv cent. 467; many ſuffer from the inquiſition, 468 and [*o*]; the ſum of their doctrine, ibid. [*o*].

Flavianus,

Flavianus, Biſhop of Conſtantinople, beat to death in the ſecond council of Epheſus, ii. 76 and [*b*, *c*].

Flemingians, a ſect of Anabaptiſts in xvi cent. iv. 463; maintain Menno's doctrine relative to the incarnation, 452, 473 and [*d*]; the refined Anabaptiſts ſo called, v. 492.

Florence, council at, ſummoned by Eugenius IV. iii. 424; attempts to reunite the Greek and Latin churches, and fraudulent practices at it, 426 and [*k*]; terminates theſe quarrels only for a ſhort time, 427.

Florinians, a ſect in ii cent. their founder and tenets, i. 233 and [*x*].

Florus, a poet in ix cent. ii. 292; as alſo a commentator, 327.

Fludd, Robert, defends the philoſophy of Paracelſus, iv. 300 and [*t*], v. 79 and [*g*]; attacked and refuted by Gaſſendi, 81.

Forbes, William, his pacific counſels and character, v. 129 and [*a*].

Forer, employed to write againſt the Proteſtants and confeſſion of Augſburg in xvii cent. v. 105 and [*o*].

Fortunatus, his character, ii. 123.

Fox, George, his ſtrange behaviour and exhortation, when called before the civil magiſtrate, whence his followers were called Quakers, v. 466; founder of that ſect, and character, 467 and [*i*]. See *Quakers*.

France, the flouriſhing ſtate of learning there in xi cent. ii. 459, 460; ſpiritual libertines get footing there in xvi cent. iv. 431.

Francfort, a council aſſembled by Charlemagne in viii cent. ii. 266; the decrees of the ſecond Nicene council rejected, 267; the worſhip of images unanimouſly condemned, ibid. the proceedings of this council ſufficient to prove the lawfulneſs of diſſenting from the Pope at that time, who is charged with error, ibid.

Francis, founder of the Franciſcans, his extraordinary change of life and manners, iii 197; his notions of the eſſence of religion, and character, 198 and [*w*]; his ſtigmas what, and the credit given to them by the Popes, 335 and [*i*]; Book of Conformities with Jeſus Chriſt, 336, 337 and [*k*].

Francis I. King of France, abrogates, in xvi cent. the *Pragmatic* ſanction, and inſtitutes the Concordate, iv. 14, and [*g*, *b*].

Franciſcans, an order of Friars, their riſe in xiii cent. iii. 198; why called Friars-minors, ibid. and [*s*, *w*]; held in great eſteem by the Popes, and their ſerviees to the Popes, 199 and [*x*], 209 and [*y*]; diviſions early among them, and highly prejudicial to the papal power, 205; inteſtine quarrels, and how occaſioned, 206; but mitigated, 207; ſpiritual, their increaſe, and new troubles excited, 215; the miſeries the ſpiritual undergo, and their oppoſition to the church of Rome, and accounts of them imperfect, 220, 221, and [*m*]; impiouſly aſſert their founder to be a ſecond Chriſt in xiv cent. 335; deliberations for re-uniting the ſpirituals to the brethren of the community, or leſs rigid Franciſcans, by Clement V. 338; their quarrel with John XXII. Pope, 346; their invectives againſt papal authority, and patronized by Lewis of Bavaria againſt the Pope, 349; peace concluded between them and the Pope, 350; contemn the Fratricelli and Tertiares, who reject the authority of the Pope, 351; diviſion of this order into the Conventual and the brethren of the Obſervation, 353, 354; reformations among them in xvi cent. iv. 199.

Franks, their kingdom founded in Gaul in v cent. ii. 6; converſion, 7; their empire in Greece in xiii cent. and continuance, iii. 135.

———, Europeans ſo called by the Indians, v. 12 and [*l*].

Fratricelli, their origin in xiii cent. iii. 222 and [*n*]; are an order of the Franciſcans, ſeparated from the grand community of their order, ibid. rigorouſly obſerve their founder's laws, declaim againſt the corruption of the Romiſh church, and her pontifs, and foretel a Reformation, ibid. how they differed from the Spirituals of the order, ibid. 223 and [*o*]; their eſteem for Celeſtine V. and why, ibid. deny the legality of the elections of Boniface VIII. and other ſucceſſors who oppoſe them, ibid. accounts of them confuſed and imperfect, 224, [*p*]; enormities among them in xiv cent. 337

thei

their abolition ordered by Pope John XXII. 340; many of them burned for oppoſing the Pope's orders, 342, 343 and [w]; perſecuted again in xv cent. 435, 436 and [a]; they in return put ſome inquiſitors to death, 437.

Freculph, an hiſtorian in ix cent. ii. 292. 315.

Fredegarius, an hiſtorian in vii cent. ii. 175.

Frederic I. (Barbaroſſa), Emperor, his reſolution to ſupport the dignity of the Roman empire, and reſtrain the authority of the church, iii. 52; rejects the inſolent order of Pope Adrian IV. ibid. enacts a law to prevent transferring fiefs without the conſent of their ſuperior lords, 53 and [n]; ſupports the election of Calixtus III. in oppoſition to Alexander III. 55; concludes a treaty with Alexander, ibid. the ſervile ſubmiſſion he is ſaid to have paid this haughty prelate doubted, ibid. and [r].

——— II. his delay in an expedition againſt Paleſtine in xiii cent. iii. 136; is excommunicated, and the reaſon, ibid. and [k]; concludes a truce with the Sultan of Egypt, and takes poſſeſſion of Jeruſalem, 137; is crowned king, ibid. charged with impiety, but the evidence not ſufficient, 146; zealous in promoting literature, 151; founder of the academy at Naples, ibid. encourages the ſtudy of Ariſtotle, and how, 158, and [x].

——— the wife, elector of Saxony, eſpouſes the cauſe of Luther, in oppoſition to the order of Leo X. Pope iv. 36.

——— III. elector Palatine, patronizes the Calviniſts in Germany, iv. 382; obliges his ſubjects to embrace their tenets, ibid. and [y]; his ſon reſtores Lutheraniſm, ibid.

——— Duke of Holſtein, his clemency to the exiled Arminians in xvii cent. who build the town called Frederickſtadt, and form a colony there, v. 455.

Frieſlanders, a ſect of Anabaptiſts, account of, v. 50.

Fronto's wretched attempts againſt Chriſtianity in ii cent. i. 164.

Frumentius, the ſucceſs of his miniſtry among the Abaſ-

fines

ſines in iv cent. i. 337; is conſecrated their firſt Biſhop, 338.
Fulbert, Biſhop of Chartres, his character, ii. 541.
Fulgentius, attacks the Pelagians and Arians with great warmth in vi cent. ii. 121; his treatiſe on faſting, 130.

G.

GAL, St propagates the goſpel in vii cent. among the Suevi and Helvetii, ii. 154.
Galanus, attempts to unite the Greek and Romiſh churches in xvii cent. v. 247; his work for that purpoſe, ibid. [*d*].
Galeniſts, a ſect of the Waterlandians, their riſe and hiſtory in xvii cent. v. 496.
Galerius, Maximan, depoſes Diocleſian, and aſſumes the empire of the eaſt, i. 317; the ſufferings of the Chriſtians under him, 318; having perſecuted the Chriſtians, in the moſt horrid manner, orders the perſecution to be ſtopped, 319.
Galilei, the aſtronomer, his fame, v. 71; impriſoned for adopting the ſentiments of Copernicus, 180.
Gallic Pontifs, diminution of Papal power under them, iii. 316; their ſchemes to acquire wealth, 317.
Gallienus, ſtate of the Chriſtians under him, i. 253.
Gallus, perſecution under him, i. 253.
Gamaliel, Patriarch of the Jews, his cruelty to the Chriſtians in v cent. ii. 15.
Gaſſendi, an eminent philoſopher in xvii cent. v. 72; his philoſophy and character, 81; attacks Ariſtotle and his followers, ibid. and [*i*]; alſo Fludd and the Roſecrucians, ibid. his wiſe method of philoſophical inveſtigation, 82; why the chief adverſary of Des Cartes, 85; accurate abridgment of his philoſophy by Bernier, 86 [*m*]; has not many followers, yet the few he had very eminent, and particularly in England, ib. mathematical ſect, its progreſs. 91; favourably received in Britain by Boyle, Sir Iſaac Newton, and others, 92, 93, and [*s*].

Gaul, by whom converted, and churches when eſtabliſhed there, i. 150 and [*b*].
——— *Narbonne*, riſe of the inquiſition there in xiii cent. iii. 267 and [*z*].
Gauls, learning among them, i. 94; the Goſpel preached among them with great ſucceſs, by Martin Biſhop of Tours, in iv cent. i. 339.
Gebhard, Archbiſhop of Cologn, diſcovers a propenſity to Lutheraniſm, iv. 292; marries, is obliged to reſign his dignity, and to fly his country, ibid. and [*k*].
Geier, a Lutheran expoſitor of Scripture in xvii cent. v. 296.
Geneva, academy founded at, by Calvin, in xvi cent. iv. 375; mother of the Reformed churches, 376; conſiſtory eſtabliſhed at, 378; French Proteſtants enter into its communion, 383; acknowledged as a ſiſter-church to England under Edward VI. 387; form of eccleſiaſtical government, 419 and [*z*]; which is rejected by the Engliſh under Queen Elizabeth, 420; luſtre and decline of its academy, v. 366 and [*b*].
Gennadius, writes againſt the Latins in xv cent. and his good character, iii. 440 and [*n*].
Gentilis, Valentine, his hereſy, iv. 493; ſuffers death at Bern, ibid.
Gentilli, council at, in viii cent. about the derivation of Holy Ghoſt, ii. 268.
George the Cyprian, a polemic writer in xiii cent. iii. 238.
——— David, founder of the Davidiſts in xvi cent. iv. 481; his character and impious tenets, 482; his body burned at the inſtigation of his ſon-in-law, by the council of Baſil, ibid. and [*r*].
Georgians, in Aſia, converted to Chriſtianity by a captive, i. 338; miſerable ſtate after the invaſion of the Turks, iv. 256; ſmall remains of religion amongſt them, 257.
Gerbard's Introduction to Joachim's Everlaſting Goſpel condemned, iii. 210; accounts of it erroneous, 211, [*w*]; impious doctrine, 213; throws an odium on the Mendicants, and is publicly burnt, 214 and [*y*].
Gerhard, a ringleader of the Fanatics of Munſter, iv. 452.

Gerhard,

Gerhard, a judicious expoſitor of ſcripture in xvii cent. v. 295; his moral writings, 299.
Germans, their converſion begun in ii. cent. i. 149 and [*f*]; wholly converted in viii cent. by Winfrid Boniface, ii. 204; what judgment to be formed of their apoſtles, 205, 206.
——— a ſect of Anabaptiſts in xvi cent. ſo called, iv. 463.
Germanus, Biſhop of Conſtantinople, a zealous advocate for image-worſhip, ii. 246; is degraded on this account by the emperor Leo the Iſaurian, 262.
Germany, many churches planted here in iii cent. i. 247 and [*l*].
Gerſon, John, his great character, iii. 441; a zealous oppoſer of papal deſpotiſm, and the deſign of his writings to check ſuperſtition, ibid. and [*o*]; labours to reform the ſchoolmen in xv cent. 454 and [*b*].
Ghoſt, holy, its derivation, controverſy concerning in viii cent. ii. 268; the origin of this diſpute uncertain, ib. and [*b*]; debated in a council at Aix la Chapelle and at Rome in the following cent. 338, 339; and the meaſures taken by the Latin churches on this account, ibid. and [*b*, *i*].
Gilbert, Biſhop of London, his character as a commentator, iii. 87; ſurnamed The Univerſal, for his extenſive erudition, ibid.
Gildas, a writer in vi cent. his character, ii. 123.
Girardin, Dr Patrick Piers de, his remarkable diſcourſe in the Sorbonne, relative to the project of union between the Engliſh and Gallican churches, vi. 72; writes to Archbiſhop Wake on this account, and the anſwer he receives, 73; is highly pleaſed with the anſwer, altho' written with a truly Proteſtant ſpirit, 74; the correſpondence is divulged, he is reprimanded by the Abbé du Bois, and threatened with being ſent to the Baſtile, unleſs he delivers up all the letters that paſſed on this occaſion, 87; continues a faint correſpondence with Wake after Du Pin's death, but without effect, 89.
Glaſſius, his ſacred philology, v. 296; great character, 312 and [*k*].
Glycas, a good hiſtorian in xii cent. iii. 27.

Gnoſtics,

Gnoſtics, whence their name, i. 133; prevailed in the apoſtolic age, and flouriſh under the Emperor Adrian, 134 and [*s*]; who comprehended under that name, ibid. ſprung from the oriental philoſophy, ibid. the cauſe of many dangerous errors concerning the ſcriptures, 135; their impious opinions about Chriſt, and moral doctrines, 136; baſe methods uſed to ſupport their tenets, 138; diſſenſions amongſt them, whence, ibid. their principles revived and adopted in iv cent. 427.

Godeſchalc, a monk of Orbais in ix cent. ii. 315; begins a controverſy concerning predeſtination and grace, 343; his doctrine violently oppoſed by Rabanus Maurus, 344; is twice condemned, and inhumanly treated, ibid. his advocates, 346; tenets, and how repreſented by his advocates and his opponents, 347 and [*p*, *q*], 348 and [*r*]; the judgment to be formed of this controverſy, ibid. diſpute with Hincmar about the hymn *Trina Deitas*, ibid.

Godfrey, Duke of Lorrain, engages in the firſt cruſade in xi cent. ii. 442; his great character, ibid. and [*r*, *s*]; takes Jeruſalem, 444; is ſaluted with the title of king of Jeruſalem, but declines accepting it, and why, ibid. 445 and [*x*].

Godofred, the Norman, having conquered Frieſland, embraces Chriſtianity in ix cent. ii. 284.

Gomar, Francis, oppoſes Arminius in his ſchiſm, v. 367; triumphs over him at the ſynod of Dort, yet gains no ground, ibid. his doctrine deſpiſed in England under James I. 389 and [*b*]; controverſy with Arminius, whence it began, and by whom treated, 441 and [*c*].

Goneſius, introduces the hereſy of Servetus into Poland, iv. 174 and [*k*].

Gorcomius, Henry, a ſcholaſtic writer in xv cent. iii. 443.

Goths, their converſion to Chriſtianity, i. 246, 338; their invaſion of the Roman empire, ii. 1; cruelty to the Chriſtians in Gaul, 13.

Grace, various controverſies concerning, in v cent. ii. 93; Auguſtin's opinions concerning it, in explaining which his diſciples are not agreed, ibid. and [*k*]; diſputes about it in ix cent. and its unhappy conſequences, 343.

343, 344; a ſubject of controverſy in xvi cent. iv. 235; conteſts about it in xvii cent. and hence the terms Sublapſarians and Supralapſarians, v. 366, 367.
Gradmontains, an order of monks, their riſe in xi cent. ii. 532, 534 and [*f*].
Granianius's remonſtrance to the Emperor Adrian, in favour of the Chriſtians ſucceſsful, and by what means, i. 159.
Gras, Louiſa le, founds the Virgins of Love, a female order, in xvii cent. v. 175.
Gratian, a Monk, compoſes an epitome of the canon law, iii. 35.
Greece, the ſtate of learning there, in i cent. i. 92; Romiſh miſſions, v. 246.
Greek and Latin churches, ſchiſm between them unhappily revived in xi cent. ii. 553; its progreſs, 554; many attempts for a reconciliation in xiii cent. ineffectual, iii. 256, 257.
—— language, the ſtudy of it much frequented in xii cent. iii. 151.
Greeks, two Emperors among them in xiii cent. iii. 134 their deplorable ſtate after the invaſion of the Turks, iv. 252, 253.
Gregory, Thaumaturgus, his works and miracles, i. 271.
—— the Enlightener, converts the Armenians, i. 338.
—— of Nazianzen and of Nyſſa, account of them and their works, i. 359.
—— the Great, ſends Auguſtine with many Benedictines into Britain in vi cent. ii. 97; the ſucceſs of his labours in the weſt, 99; diſlikes the methods by which Chriſtianity is propagated in his time, ibid. and [*m*]; his literary character, 121; moral and religious character, 125; expoſitions, 127; inſtitutes many ſuperſtitious rites, 138; his canon of the maſs, 139; and ſtations, 140; is ſucceſsful in his diſpute with the Donatiſts, 142.
—— of Tours, his character as a writer, ii. 123.
—— Piſides, his works, ii. 174.
—— II. Pope, excommunicates and depoſes Leo the Iſaurian, ii. 262; his zeal for images, 263 and [*s*].

Gregory

Gregory III. Pope, zealous for image-worſhip, ii. 293 and [*s*].

——— VII. (Hildebrand), Pope, his election unanimouſly approved, ii. 489; his extraordinary character, ibid. 490 and [*u*], 491 and [*w*]; aims at univerſal empire in church and ſtate, and the methods uſed by him to accompliſh this end, 492, 493 and [*y*]; requires the ſubjection of France and Spain to the ſee of Rome, 494; his demands more regarded in Spain than in France and England, 495; the ſucceſs they met with in other places, 496; his zeal for extending papal authority meets with the greateſt ſucceſs in Italy, and why, 498; decrees againſt ſimony and concubinage among the clergy, and the tumults they excite, 500, 503 and [*q*], 504 and [*r*]; reaſons for extirpating inveſtitures, 515; dies, and is ſainted, 521; his moderate and candid behaviour to Berenger, 563; revokes an order of his predeceſſor Pope Nicolas II. ibid. and [*x*]; his real ſentiments of the Euchariſt, 565 and [*z*]; his zeal for impoſing the Romiſh ritual, and an uniformity of worſhip, on all the Latin churches, 573.

——— IX. Pope, excommunicates Frederic II. and why, iii. 136 and [*k*]; his charge of impiety againſt the Emperor, 146; the calamities that aroſe from his ambition, 176; ſends a copy of the charge to all the European Princes, which is anſwered by the Emperor, 177; drew immenſe ſums out of England in the reign of Henry III. ibid. [*s*]; attempts to depoſe Frederic, and how prevented, 178.

——— X. Pope, his character, iii. 181, 182; his imperious and threatening letters to the German Princes, &c. ibid. and [*s*]; ſuppreſſes the various orders of Mendicants, and confines them to four, 193.

——— XI. Pope, his character, iii. 325; transfers the papal ſeat from Avignon to Rome, and repents of it, 326.

——— XII. (Angeli Corrario) Anti-Pope, iii. 401; reſigns, 405.

——— XV. Pope founds the college *de propaganda fide* at Rome in xvii cent. v. 1; his character, 98.

Gribaldi, Matthew, his doctrine, iv. 493; inclines to the Arian ſyſtem, 498, ſub not. [*m*] in fine.

Griſons, doctrine of Claudius propagated among them, iv 487, 488 and [x].

Groningeniſts, a ſect of the refined Anabaptiſts, and whence ſo called, v. 492 and [g].

Grotius, his book on the rights of war and peace, v. 76; endeavours to reconcile the church of Rome and the Proteſtants, 130; a philoſophical reformer, particularly of the Peripatetics, 285; his hypotheſis concerning the prophets, 359; a favourer of the Arminians, 442; miſunderſtanding between him and Prince Maurice, which turns to an open rupture, and whence, 447 and [i]; is caſt into priſon, 448 and [k]; 449 and [l].

Gruet, oppoſes Calvin, iv. 432; his impious tenets, and fate, ibid.

Guelphs and Guibelines, a ſeditious faction in xiii cent. iii. 180; become formidable in Italy, ibid.

Guido (Guy Juvenal), attempts a reformation among the Monks in xv cent. iii. 433.

Guiſcard, Robert, Duke of Apuila, drives the Saracens out of Italy in xi cent. iii. 437.

Gunpowder Plot, an account of, v. 118; remarkable paſſage in one of the conſpirators letters, ibid. and [g].

Guntherus, his character, iii. 155.

Guſtavus, Vaſa Ericſon, king of Sweden, zealous in promoting the Reformation among the Swedes, iv. 79; his zeal tempered with great prudence, 80 and [m]; publiſhes Petri's tranſlation of the Bible, and permits the Archbiſhop of Upſal to make another, ibid. and [n]; commands them to hold a conference, which ends in favour of Petri, ibid. reſolved at Weſteraas to admit the Reformation, which is oppoſed by the clergy, and why, 81 and [o]; ſubverts the papal empire, and is declared head of the church, ibid.

——— Adolphus, maintains the cauſe of the Germanic liberties againſt the Emperor of Ferdinand in xvii cent. v. 111; falls at the battle of Lutzen, 112 and [w].

Guthebald, an Engliſh prieſt, ſucceſsful in his miſſion among the Norwegians in x cent. ii. 383.

Guyon, Madame, a patron of Quietiſm in France, v. 235; her writings refuted by Boſſuet, ibid. and [o]; hence

hence ariſes a diſpute between Boſſuet and Fenelon, who defends Madame Guyon, 236.

H.

HAAN, Galen Abraham, founder of the Galeniſts, and character, v. 496; his opinions, and by whom oppoſed, 497.

Haeſpan, a learned expoſitor of the Scriptures, in xvii cent. v. 295.

Hager, writes againſt the Proteſtants, and the peace of Augſburg, v. 105.

Hales, Alexander, an eminent philoſopher in xiii cent. iii. 159; whence ſtiled the Irrefragable Doctor, ibid. and [*z*]; his expoſitions, 246.

——, a chief leader of the Latitudinarians in xvii cent. his great character, v. 414. and [*d*].

Halitgarius, his ſyſtem of morality, and character of it, ii. 329.

Hanau, church of, embraces Calviniſm in xvi cent. iv. 195.

Hanover. See *Liturgy*.

Harald, propagates and eſtabliſhes Chriſtianity among the Danes in ix cent. ii. 380.

Hardenberg, Albert, attempts to introduce Calviniſm into Bremen, iv. 383.

Hardouin, his Atheiſts detected, v. 89 [*p*]; character, 182.

Harmenopulus, Conſtantius, his works, iii. 76; a polemic writer in xii cent. and character, 99.

Harmonies, Lutheran, of the Evangeliſts, iv. 305.

Harphius, Henry, a myſtic writer in xv cent. iii. 443, 455.

Hattemiſts (a Dutch ſect), their riſe in xvii cent. and pernicious tenets, v. 434; reſemble the Verſchoriſts in their religious ſyſtem, but differ from them in ſome things, and in what, ibid. their founder is depoſed from his office, yet deſerts not the Reformed religion, ibid. a chief maxim among them, 435; ſtill ſubſiſt, though not under their founder's name, 436.

Haymo, Biſhop of Halberſtadt, his character, ii. 315, 316 and [*c*]; his works, 327.

Hederic, writes againſt the Proteſtants, and the peace of Augſburg, v. 105.
Heidegger, Henry, form of concord drawn up by him, and its fate, v. 437 and [z].
Heidelberg, Catechiſm of, adopted by the Calviniſts, iv. 383.
Helmont, John Baptiſt, a Roſecrucian, his character, v. 80.
Hemerobaptiſts, a ſect among the Jews, an account of, iv. 266, 267 and [a].
Hemmingius, Nicholas, his character, iv. 410; chief of the diſciples of Melancthon in Denmark, ibid.
Henoticon, publiſhed by Zeno, what, ii. 81; ſubſcribed by the moderate, but produces new conteſts among the Eutychians, 82.
Henricians, a ſect in xii cent. iii. 117; their founder Henry endeavours a reformation among the clergy, but is warmly oppoſed by Bernard Abbot of Clairval, ibid. his condemnation and death, ibid. and [x]; is ſuppoſed to be a diſciple of Peter de Bruys, but without foundation, 118 and [y].
Henry, Archbiſhop of Upſal, founder of the church of the Finlanders in xii cent. iii. 4; his zeal cenſured, is maſſacred and ſainted, ibid.
Henry IV. Emperor, refuſes to reſign his right of inveſtitures, and to obey the inſolent order of Gregory VII. Pope, ii. 516; aſſembles a council at Worms, and accuſes the Pope of flagitious practices, 517; is excommunicated and depoſed by Gregory, 518; his puſillanimous conduct at Canuſium, ibid. breaks his convention, and renews the war againſt the Pope, 519, 524.
—— II. of England, his diſpute with Alexander III. Pope, iii. 56; reaſons to think he did not conſent to the murder of Becket, 60 [t]; performs ſevere penance for this ſuppoſed murder, 61 and [u].
—— VIII. of England, renounces the Papal ſupremacy, iv. 104 and [p]; the reaſons for it not fairly repreſented, ibid. 105 and [q]; the expedient ſuggeſted to the king by Cranmer, and the effects, 106 and [r].
—— IV. of France, renounces the reformed religion, with his views, iv. 385.

Henry, Duke of Saxony, deſerts Lutheraniſm, and embraces the communion of the Reformed church, v. 345.
Heraclian's book againſt the Manichæans in vi cent. ii. 141 and [y].
Heraclius, Emperor, perſecutes the Jews, and compels them to embrace Chriſtianity, in vii cent. ii. 156; his edict in favour of the Monothelites, 190; iſſues another, called the Ecthesis, to compromiſe the diſpute concerning the one will and operation in Chriſt, 192.
Herbert, of Cherbury, Lord, account of, v. 59; inſtance of fanaticiſm, ibid. and [g]; his peculiar tenets, and by whom refuted, 60 and [b].
Hereſies, ancient, revived in v cent. and cauſe new troubles, ii. 57; remains of them in vi cent. 141; continue in x cent. ii. 430.
Heretics, diſpute about their baptiſm in iii cent. i. 285; the determination of the African and Oriental churches on the point, ibid. and the inſolent behaviour of Stephen, Biſhop of Rome, 286.
Heribald, writes againſt Radbert Paſcaſius, ii. 340.
Heric, Monk of Auxerre, ſaid to have anticipated Des Cartes in the manner of inveſtigating truth, ii. 295; is ſainted, ibid. [f].
Hermits, their riſe in iii cent. and whence, i. 275.
Hermogenes, his tenets, i. 236; oppoſed and refuted by Tertullian, ibid. and [b].
Herrenhutters, riſe of that ſect and founders in xviii cent. vi. 21; account of their deſcent from the Bohemian and Moravian brethren doubtful, ibid. profeſs to agree with the doctrine and opinions of the Lutherans, and what credit ought to be given to ſuch profeſſions, 22; Dr Moſheim's vague deſcription of their ſect cenſured, with its infamous character, 23 and [l]; ſap the foundations of morality, 24, ſub not. [l].
Hervæus, Natalis, account of, iii. 361.
Hervey, a learned Benedictine monk and expoſitor in xii cent. iii. 87 and [c].
Heſychias, a moral writer in vii cent. ii. 180.
Hetzer, Lewis, his infamous character, iv. 448; denies the divinity of Chriſt, 487.
Hevelius, a German philoſopher, in xvii cent. v. 72.

Heyling (of Lubec), his pious labours in Ethiopia in xvii cent. v. 259 and [*u*].

Hierax, of Leontium, his notions of Chriſt's office and miniſtry, i. 303; account of the ſect formed by him, and of his tenets, 304.

Hierocles, his works againſt the Chriſtians anſwered by Euſebius, i. 334.

High churchmen, their principles, v. 420. See *Nonjurors*.

Hilary, Biſhop of Poictiers, his character and works, i. 360 and [*f*].

Hildebert, Archbiſhop of Tours, his character, iii. 542; his excellent ſyſtem of divinity, 551 and [*d*]; morality, ibid. [*e*].

Hildebrand, Pope. See *Gregory* VII.

——— defends Calixtus's reputation in xvii cent. v. 306.

Hildegard, pretended propheteſs in xii cent. iii. 83; the exceſſive veneration paid to her, ibid.

Hilduin, of St Dennis, his celebrated work entitled Areopagitica, ii. 314 and [*s*].

Hincmar, Archbiſhop of Rheims, his character, ii. 316 and [*e*]; expoſition of the four books of Kings, 327.

Hippolytus, his character and works, i. 270 and [*y*]; adopts Origen's plan in his Commentaries, 279.

Hiſtory of the church, the method of treating it in the xvi cent. why changed from that in the preceding centuries, iv. 3; its diviſion into two heads, ibid. 1ſt, general—its extent, 4—2dly, particular, ibid. which is ſubdivided into two parts, ibid.—of the Reformation, 5; its improvements in xvii cent. v. 73; innumerable advantages of it, ibid. a ſhort view of it in xviii cent. vi. 1.

Hoadly, Biſhop of Wincheſter, his endeavours to lower the authority of the Engliſh church and character, vi. 34; by whom oppoſed, ibid.

Hobbes, a daring and ſubtle enemy to Chriſtianity, his character, v. 52; his adherents and apologiſts, ibid. 53 and [*a*]; his writings, and if he recanted, ibid. and [*b*]; oppoſed by whom, 365.

Hoburg, Chriſtian, a petulant writer againſt the Lutherans in xvii cent. and character, v. 344.

Hoe, Matthew, his defence of the Proteſtants, v. 105; his perfidy, 108 [*s*].
Hoffman, Matthew, diſputes between him and his colleagues, iv. 302; his tenets, which he is obliged to retract, ibid. his fanatical extravagance cenſured, v. 283.
———, Melchoir, his infamous conduct, iv. 148.
Holidays, their number diminiſhed by an edict of Urban VIII. v. 242.
Holſtenius, Lucas, attempts to reconcile the Greek and Latin churches, v. 247 and [*d*].
Homilies, their origin in viii cent. ii. 254.
Honorius, Pope, embelliſhes churches in vii cent. ii. 185; favours the doctrine of one will in Chriſt, 191; writers of the church of Rome attempt to ſave his infallibility, ibid. [*q*]; is condemned by the ſixth general council, 194.
Hoſpitallers, Knights, origin and nature of their office, iii. 18; deviate from the deſign of their original inſtitution, and commence warriors, ibid. and ſettle in Cyprus, and from thence remove to Malta, the preſent reſidence of their chief, or maſter, 19 and [*x*].
Huber, Samuel, his controverſy concerning Predeſtination, iv. 353; is depoſed, and baniſhed from Wittemberg, 354.
Hubmeyer, Balthazar, an Anabaptiſt, his enormous conduct, iv. 448.
Huet, Biſhop of Avranches, his works, v. 95 and [*x*].
Huguenots, derivation of that word, iv. 384 and [*d*]; perſecuted in France in xvii cent. v. 117.
Huiſſeaux, of Saumur, his pacificatory principles in xvii cent. v. 129.
Humanity, its ſtate in xiii cent. iii. 154.
Humbert, Cardinal, an eminent polemic writer among the Greeks in xi cent. ii. 541; his notions of the real preſence of Chriſt's body and blood in the Sacrament, 562.
Hume, his cenſure of Luther's oppoſition to indulgences, and other Popiſh ſuperſtitions, refuted, iv. 31 [*p*]; charge againſt the *Reformers* examined and refuted, 142, 152.
Hungary, Chriſtianity eſtabliſhed in x cent. ii. 377 and [*m*]; the honour of their converſion claimed by different

ferent nations, 378 [n]; Reformation introduced and ſettled, iv. 408.

Huſs, John, his character, iii. 406 and [p]; declaims vehemently againſt the corruptions of the clergy and court of Rome in xv cent. 407; odious to the clergy, and the reaſons, ibid. 408 and [q]; publicly recommends the doctrines of Wickliff, 409 and [u]; is condemned by the council of Conſtance, and burned alive, 410; the true cauſe of his ſufferings, 411, 412 and [x].

Huſſinet, Nicholas of, head of the Huſſites, iii. 446,

Huſſites, commotions made by them, to revenge the death of their founder and Jerome of Prague, iii. 446; their averſion to adminiſter the Sacrament in one kind only, ibid. many put to cruel deaths by the order of Sigiſmund, 447; war carried on, and ſhocking cruelties by them and their opponents, ibid. divide into two parties, 448.

Hyrcania, the goſpel propagated in viii cent. ii. 203.

I.

JABLONSKY, Dr, drew up a plan of eccleſiaſtical diſcipline and public worſhip, vi. 219.

Jacobites, a ſect of the Monophyſites, why ſo called, and from whom, ii. 145; their ſtate and ſubdiviſions in xvi cent. iv. 257 and [b].

Jagello, Duke of Lithuania, by what means converted in xiv cent. iii. 298; changes his name to Uladiſlaus, ib.

Jamblicus, of Chalcis, an account of this philoſopher and his ſucceſſors, i. 343, 344 and [b].

James, Biſhop of Edeſſa, tranſlates the dialectics into Syriac in vii cent. ii. 168.

——— I. of England, attempts the reconciliation of the Lutheran aud Reformed churches, v. 271 and [f]; his ſeeming attachment to the Puritans, and declaration in an aſſembly at Edinburgh, 385 and [d]; took a principal part in the conference at Hampton-Court, ibid. [e]; with the adulation of Whitgift and Bancroft, 386 ſub fin. not. [e]; remarkable change of his conduct after his acceſſion to the crown, ibid. Abbot's endeavours to confirm the King in Calviniſm, with that Prince's diſlike of the proceedings at Dort, 389

389 and [*b*]; the reaſon for the King's diſlike, 390 and [*i*]; the change of opinion fatal to the Puritans, 391; his death, ibid.

James II. his imprudence, v. 121; why obliged to abdicate, when the Revolution took place under William Prince of Orange, ibid. tolerates the Quakers, and from what motives, 473 and [*r*].

Janſeniſm, its riſe, in the conteſts it produced, v. 205; Janſenius's book, ibid. [*g*, *b*]; combated by the Jeſuits, 206; who procure its condemnation at Rome, by Urban VIII. ibid. this oppoſed by the doctors of Louvain and other Auguſtinians, alſo in France by the Abbot of St Cyrian, 207 and [*k*, *l*].

Janſeniſts, their conteſt with the Jeſuits deſcribed, and how both parties were balanced, v. 208 and [*m*]; methods and arguments employed by both parties in this controverſy, and miracles pretended by the Janſeniſts, 209, 210 and [*n*]; perſecuted, and by whom, 214, 218; their auſtere piety examined, 220; complaints againſt the church of Rome, and their general principles juſt and reaſonable, but the conſequences and applications faulty, as appears from the ſentiments of the Abbot of Cyrian, their great oracle, 221 and [*a*]; deſervedly denominated Rigoriſts, ibid. their notions of repentance, 222; exemplified in the Abbé de Paris, 224; and in the female convent of Port Royal, 226 and [*e*]; many ambitious to live in its neighbourhood, 227; the end theſe penitents had in view, ibid. the convent demoliſhed by Lewis XIV. 229.

Janſenius, five propoſitions of his book condemned by Pope Innocent X. v. 212; doctrines contained in them, 213 and [*o*]; diſtinction invented by Arnaud in favour of theſe propoſitions, 214; a bull of Alexander VII. againſt him, with a form of declaration ſent into France, 215; which produces melancholy diviſions and tumults, 216; perſecution of his followers through the Jeſuits, but ſuſpended under Clement IX. 217; conditional ſubſcription obtained, ibid. the peace granted the Janſeniſts by Clement only tranſitory, and totally ceaſed under Lewis XIV. 218 and [*u*].

Japan, ſtate of Chriſtianity, v. 33; its ſucceſs owing to two circumſtances, and alſo to another, ibid. [*a*]; prejudices of the natives, and diviſions among the miſſionaries, 34; accuſations againſt the latter by the Jeſuits, 35; its downfal and extirpation how effected, with the reaſons, ibid. firmneſs of the converts and miſſionaries under horrid torments, with the cauſes of this perſecution, 36, 37 and [*c*]; edict by which Europeans are forbid to approach the Japaneſe dominions, 38; except a few Dutch, ibid.

Jaqueline, abbeſs of the convent of Port Royal, her character, v. 225 and [*c*, *d*].

Jaſidians, Jezdæans, a ſect in xvi cent. ſome account of, iv. 268; their opinion about the evil genius, 269 and [*e*].

Iconoclaſts, who, and their origin in viii cent. ii. 262; called alſo Iconomachi, 263; their numbers increaſe under the patronage of Claudius Biſhop of Turin, in ix cent. 337.

Iconoduli, called Iconolatræ, who, ii. 262.

Ideas, univerſal, controverſy about in x cent. ii. 396 and [*k*].

Jena, academy founded at, in xvi cent. by the Dukes of Saxeweimar, iv. 330; the moderation of the divines here in regard to Calixtus's plan of Concord, v. 311.

Jerome, of Paleſtine, his character, i. 361; admired for his tranſlation of the Scriptures into Latin, 368.

——— de St Foi, writes againſt the Jews in xv cent. iii. 456.

Jeruſalem, firſt Chriſtian church, i. 93; Patriarch of, how extenſive his juriſdiction in xvi cent. iv. 246 and [*q*]; famous council held here in xvii cent. v. 250, 251 and [*g*].

Jeſuates, or apoſtolic clerks, their riſe in xiv cent. iii. 354; their order aboliſhed by Clement IX. Pope, ib.

Jeſujabas, of Gaddala, Neſtorian pontif, his treaty with Mahomet and Omar in viii cent. ii. 187; the teſtamentary diploma of the former to the Chriſtians examined, ibid [*k*].

Jeſuits, their inſtitution ſeems to have diminiſhed the credit of the clerks ſchool in xv cent. iii. 439; nature of

of their order and inſtitution, iv. 154; the methods by which they propagate Chriſtianity, conſidered, 155; the nature and diviſion of this ſociety into three claſſes, 187; and according to ſome into four, ibid. [x]; zeal for the intereſt of the Roman Pontifs, and the true motives of their miſſions, 188, 189 and [y]; expoſed to many perils, and how delivered, with inſinuating manners, 190; their character and fate admirably deſcribed by Dr Brown of Dublin, 191 [a]; zealous advocates for the ancient forms of doctrine in the Romiſh church, and why, 225; and for the infallibility and unlimited ſupremacy of the Pope, 226, 227 and [y]; their notions of divine grace and original ſin, 228; doctrine about the motives to moral actions, 229 and [z]; about probability and philoſophical ſin, ibid. and [a]; about the Sacraments, 230 and [b]; make uſe of the intricate ſophiſtry of the Schoolmen to puzzle the Proteſtants, 299; their ſtratagems corrupt the Lutheran doctors, 308; accuſed of ſiniſter views by the other orders, v. 5; their methods of converting perſons procured them enemies, 8; accuſed of malpractices in China, 22; principal charge againſt them, 25; baniſhed Venice, but afterwards recalled, 145, 147, [a]; the influence they have in France conſidered, 160, 161 and [r]; multitude of their adverſaries, particularly the Janſeniſts, in xvii cent. 176 and [k]; hiſtory by Benard, 177, ſub not. [k]; intereſt ſtrengthened by oppoſition, 178 and [l]; ſome of their pernicious maxims, 190 [s], 191 [t, u]; books written againſt them by Paſchal and Perrault burned, 192 [w]; anſwered by F. Daniel, ibid. ſub not.; highly complained of and condemned by Alexander VII. Pope, 194; their diſputes with the Janſeniſts, 206.

Jeſus, Fathers of the oratory, founded in xvii cent. by Cardinal Berulle, v. 172; deſign of their inſtitution and fame, ibid. the nature of their office, 173 and [d, e].

Jetzer, an account of the impious fraud practiſed upon him in xvi cent. by the Dominicans, iv. 18 [k].

Jews, their civil and religious ſtate under Herod at Chriſt's birth, i. 38; after Herod's death, 39; the calamities

calamities they ſuffer under the Roman Governors, yet permitted to enjoy the free exerciſe of their religion, 39; their ſufferings from their own rulers, 40; their religion corrupted among all ranks, and the diviſion of their doctors into various ſects, 41; their principal ſects and points of debate, 42 and [m]; yet exerciſe mutual toleration, with the motives, 43; variouſly interpret the doctrine of future rewards and puniſhments, ibid. the moral doctrine of their ſects, 46; corrupt the external worſhip of God, by rites from the Gentiles, 48, 49 and [t]; various cauſes of their corruption, ib. ſome remains of piety among them, 50; their ſtate out of Paleſtine, an evident proof of a providence in human affairs, 52 and [x]; perſecute the Chriſtians in Paleſtine and foreign countries, 70 and [e, f]; their plauſible pretexts for this procedure, and the puniſhments they undergo, 71; the ſtate of their philoſophy, 91; their ſedition under Barchochebas, and its melancholy conſequences to them, with advantages to Chriſtianity, 155; the cauſe of diſſenſions in the church in ii cent. 212; their attempts againſt Chriſtianity in iii cent. 257; their vain attempt to rebuild their temple in iv cent. 331; the dreadful phænomenon on this occaſion, and diſputes about it, 332, [g, h]; many converted in v cent. and by what means, ii. 5; oppreſs the Chriſtians under the command of Gamaliel, 15; ſeveral embrace Chriſtianity in vi cent. 98, 99; compelled to be Chriſtians in vii cent. by the Emperor Heraclius, 156; many writers againſt them in xii cent. iii. 99; the crimes charged upon them, and their forced converſion in xiv cent. iii. 299; theſe crimes moſt probably charged out of hatred to that people, and without ſufficient evidence, vi. 219.

Ignatius, Biſhop of Antioch, his epiſtles, i. 112; that to Polycarp very doubtful, 113 and [c]; expoſed by Trajan to wild beaſts, 158.

———, Patriarch of Conſtantinople, depoſed by the Emperor Michael, ii. 351; appeals to Pope Nicholas I. and reſtored by him, ibid. reinſtated by Baſilius the Macedonian, 352; refuſes to give up any provinces to the ſee of Rome, 353; his death, 354.

Ignatius, Loyola, founder of the order of Jeſuits in xvi cent. iv. 154; ſubjects them to the will of the Pope, and his dexterity herein, 155 and [*b*]; if a man of any learning, 186 and [*u*, *w*]; is ſainted by Urban VIII. v. 243.

——— XXIV. Patriarch of Antioch, cauſes the Monophyſites to embrace the doctrines of the church of Rome in xvii cent. v. 258 and [*s*]; his death and ſucceſſor, who, being an uſurper, is depoſed by the Turks, ibid.

Ildefonſe, Archbiſhop of Toledo, his character, ii. 175; his treatiſe De Cognitione Baptiſmi, 179; hence appears the novelty of ſeveral doctrines now held by the church of Rome, ibid. 180 and [*a*].

Images, worſhip of, its riſe, i. 365; great progreſs in v cent. ii. 39; diſpute concerning it in the eaſtern and weſtern churches, and conſequences, 259; the cauſe of a civil war in the reign of the Emperor Leo, 261; zealouſly defended by Gregory II. and III. 263; controverſies concerning it in ix cent. in the eaſt, 332; where it is eſtabliſhed, 334; diſputes among the Latins concerning it, and a middle courſe taken by the European Chriſtians between the Idolaters and Iconoclaſto, 335; the uſe of them in churches allowed, but their worſhip prohibited, 337; controverſy concerning their ſanctity in xi cent. 557.

Impanation (conſubſtantiation), iv. 379 and [*q*].

Impoſtors, the three, a book with this title, and the ſuppoſed author, iii. 147 and [*e*].

Independents, claim the honour of carrying the goſpel into America, v. 46, 48 and [*p*]; charged with promoting diſſenſions in England, and this charge impartially conſidered, 397, 398 and [*p*]; Rapin's account of them examined and corrected, 400, ſub not. whether chargeable with King Charles's death, 402; remarks on Dr Moſheim's defence of them, 403 *; why ſo called, 405 [*q*]; their difference from the Preſbyterians, ibid. their moderation commended, and how more commendable than the Browniſts, 406; called alſo Congregational brethren, ibid. ſub fin. not.; origin in Holland, ibid. progreſs in England, and artful proceedings, ibid.

ibid. prosperity under Cromwell, 407; decline under Charles II. and union with the Presbyterians in nine articles of, ibid. and [s].

India, Christianity propagated there in xvi cent. v. 10.

Indians, the nature of their pretended conversion at the end of xv cent. considered, iii. 388.

Indulgences, the power of granting them first assumed by the Bishops in xii cent. iii. 83; monopolized by the Popes, 84; their nature and extent explained, ibid. destroy the credit of the ancient penitential discipline, 85; supererogation invented and taught by St Thomas to justify them, 86 and [x]; this doctrine refuted, and by whom, ibid. [a].

Innocent II. Pope, exempts the Cistertians from paying tithes, iii. 68.

——— III. Pope, his works, iii. 77; despotic tyranny over several princes and kingdoms, 170; augments the wealth and power of the Pope, 171; his insolent behaviour to John king of England, ibid. lays England under an interdict, and why, 173; excommunicates and depose John, and encourages Augustus of France to unite England to his kingdom, ibid. introduces Transubstantiation and Auricular Confession in xiii cent. 243; opposed by many in his innovated doctrine of Transubstantiation, 259.

——— VII. Anti-Pope, his character, iii. 401.

——— X. (Pamfili), Pope, condemns the indulgence shewed by the Jesuits toward the Chinese superstitions in xvi cent. v. 26; his vile character and illicit commerce with Donna Olympia, 100 and [e]; endeavours to prevent the peace of Westphalia, issues his bull against this pacific treaty, which was made at Munster, 112, 114 and [y].

——— XI. (Odeschalchi), Pope, his endeavours to decide the controversy between the Jesuits and their adversaries concerning Chinese rites, v. 26; his high character, 101 and [i]; contest with Lewis XIV. and reason, 153.

——— XII. (Pignatelli), Pope, his high character, v. 102, 103 and (l).

——— XIII. Pope, vi. 9.

Inquisition,

Inquiſition, its origin in Narbonne Gaul in xiii cent. iii. 267; the firſt delegates for this purpoſe, 268 and [*a*, *b*]; its form ſettled, and on what plan, 269, 270 and [*g*]; the abſurd and iniquitous proceedings of this court accounted for, 271; privileges granted to it by Frederic II. Emperor, and Lewis IX. of France, 272 and [*i*]; violently oppoſed by the public, 273; and hence ſeverer methods are employed againſt Heretics, 274; meets with a fruitleſs oppoſition from Raymond, Earl of Thouloufe, and the conſequences, ibid. 275; its ſeverity in xiv cent. towards the Beghards, 376; congregation of, inſtituted by Paul III. Pope iv. 172 [*c*].

Inſtruction, form of, adopted by the Calviniſts, by whom compoſed, and for what uſe, iv. 383.

Interim, Edict of Charles V. Emperor, ſo called, iv. 113, 114 and [*a*]; troubles excited by it, 115; Melancthon's opinion about it, and things indifferent, 116 and [*b*]; produces new diviſions, dangerous to the Reformation, ibid. aſſembly of doctors held concerning it, iv. 326.

Inveſtitures, tumults in xi cent. through the law about them, ii. 506 and [*u*]; cuſtom by the ring and croſier, 508; methods uſed by the clergy to deprive the emperors of their right, 510; and by the emperors to retain it, 511; origin of this cuſtom, 512; the offence given to the Pontifs, what, 513 and [*b*], 514, 515; war declared thereon, 516; Rodolph revolts againſt Henry III. 517; and is choſen Emperor, 519; the terrible war that follows upon his election, continues till the death of Gregory VII. Pope, 520; the tumults continue under Urban II. 524; diſputes concerning them renewed in xii cent. iii. 43; and their progreſs, 44; peace concluded between the Pope and the Emperor on certain conditions, which is broken by Paſcal II. and his death, 45; the pacific inclinations of Calixtus II. and to what theſe diſputes were owing, 49; peace between the Emperor and Pope at Worms, with the conditions, ibid. conteſt between Barbaroſſa and Adrian IV. 52; and, on the latter's death, a diſpute in electing a new Pope, 53; after various ſucceſs, a peace is concluded by the Emperor, 54.

Joachim,

Joachim, Abbot of Flora, an account of the *everlasting Goſpel* attributed to him, iii. 209 and [*s*]; his prophecies, 210; Gerhard's explication of this Goſpel condemned, and miſtakes about it corrected, 211 and [*w*]; his character and works, 238 and [*b*]; his predictions the cauſe of many ſects, 289; heretical notions of the Trinity, 293.

Joan, Pope, in ix cent. ii. 300; conteſt about the truth of this ſtory, ibid. and [*r*]; a middle courſe held by ſome, 301 and [*s*, *t*].

Joannes, Joannellus, a myſtic in xi cent. his works, ii. 552 and [*b*].

——— a Monte Corvino, tranſlates the New Teſtament into the language of the Tartars, iii. 133.

John, the forerunner of the Meſſiah, his character, and ſucceſs of his miniſtry, i. 55 and [*f*].

——— Biſhop of Jeruſalem, a zealous advocate for Origen, and ſucceſs in this cauſe, i. 390.

——— of Conſtantinople, or the Faſter, aſſumes the title *Univerſal Biſhop*, in vi cent. ii. 112 and [*s*]; his works, 121.

——— IV. Pope, rejects the Ecthefis of Heraclius, and condemns the Monophyſites, ii. 193.

——— ſurnamed Carpathius, his character, ii. 258.

——— of Capua, a monkiſh hiſtorian in x cent. ii. 395.

——— X. Pope, his infamous character, ii. 402; is impriſoned and put to death, ibid.

——— XI. Pope, an account of him, and his death, and character of his mother Marozia, ii. 402 and [*s*].

——— XII. Pope, changes his former name, and imitated in this by all ſucceeding Popes, ii. 403; implores the aſſiſtance of Otho the Great, with a promiſe of the Purple, 404; breaks his oath of allegiance to Otho—is ſummoned before a council—degraded—reaſſumes the Pontificate, and dies miſerably, ibid.

——— XIII. Pope, raiſed to this ſeat by Otho the Great, an account of him, ii. 405.

——— XIV. Pope, an account of, ii. 406.

——— XV. Pope, his adminiſtration peaceable, and whence, ii. 407; enrolls the firſt ſaint, 423.

——— the Sophiſt, the head of the Nominaliſts, and his diſciples in xi cent. iii. 469 and [*s*, *t*].

John of Saliſbury, his great character, iii. 80.
—— King of England, oppoſes the Pope's choice of Langton to the See of Canterbury, and the conſequences, iii. 172; is excommunicated and depoſed, 173; prepares to oppoſe the deſpotiſm of Innocent III. and how prevented, 174; reſigns his crown, and ſwears fealty to the Pope, ibid.
—— de Matha, and Felix de Valois, found the order of the fraternity of the Trinity in xiii cent. iii. 190.
—— of Parma, a famous eccleſiaſtic in xiii cent. iii. 207.
—— XXII. Pope, a zealous advocate for Cruſades, and the ſuppoſed reaſons, iii. 296; his character, 319; engages in a war with Lewis Duke of Bavaria, 320; who depoſes him, ibid. is accuſed of hereſy, 321; his fear of being deemed an heretic after his deceaſe, 323 and [*s*]; his ſeverity to the Fratricelli, 340; diſputes between him and the Franciſcans about the poverty of Chriſt, 343; his edicts againſt expropriation, 346; Franciſcans ſupported by Lewis againſt him, 349; concludes a peace with them, 350; his fruitleſs attempts to ſuppreſs the brethren of the Free Spirit, ib. 351.
—— XXIII. Anti-Pope, his infamous character, iii. 403; aſſembles a council at Conſtance, is depoſed by it, 405 and [*n*].
—— Elector of Saxony, his conduct differs from his brother Frederic III. iv. 67; eſtabliſhes a church in his dominions entirely different from the church of Rome, 68; ſettles its doctrine, diſcipline, and government, ibid. his example followed by many German ſtates, ibid. yet religious diſſenſions break out, 69.
Jonas, Biſhop of Orleans, his ſyſtem of morality in ix cent. ii. 329.
Jordan, his new edition of the Latin bible, an account of, iii. 247.
Jovinian, oppoſes the ſuperſtitions in iv cent. i. 388; is baniſhed, and ſeverely treated in Jerome's treatiſe againſt him, 389.
Irenæus, Biſhop of Lyons, his great character, and uſe of his works, i. 181 and [*p*]; attacks the internal enemies of Chriſtianity, ibid.

Irene, poiſons her huſband Leo IV. Emperor, and reigns, ii. 265; her alliance with Adrian, Pope, 266; infamous character, ibid.

Iriſh, converted to Chriſtianity in v cent. ii. 8; called Scots, in viii cent. and eminent for their learning, 256 and [*m*]; illuſtrate Chriſtian doctrines by philoſophical principles, ibid. their ſophiſm about the Trinity, ibid. the riſe of the Reformation among them, iv. 126. 128 and [*m*].

Irnerius, if he perſuaded the Emperor Lotharius II. to ſubſtitute the Roman law inſtead of all others, iii. 34. and [*i*].

Iſbraniki (Roſkolſnika), ſect in Ruſſia, its riſe in xvii cent. v. 253; excite commotions with ſome of their tenets, ibid. [*m*, *n*] 254 [*o*]; methods taken to conquer their obſtinacy fruitleſs, 255; treated with more humanity under Peter the Great, but their ſchiſm not healed, ibid.

Iſenberg, church of, embraces Calviniſm, iv. 409.

Iſidore, of Peluſium, his character, ii. 34; his epiſtles, ibid. [*i*, *k*]: commentaries on the Scriptures, 41, 42 and [*d*]; cenſures the allegorical interpreters, 43.

—— of Seville, his character and works, ii 123, 126, 127.

Iſychius, Biſhop of Jeruſalem, his works, ii. 174 and [*q*].

Jubilee year, when firſt inſtituted, iii. 263; its pretended antiquity contradicted and refuted, 264 [*x*]; altered in xiv cent. 370.

Julia Mammæa, her ſentiments favourable to Chriſtianity, i. 243; Chriſtians enjoy peace under her ſon Severus Alexander, ibid.

Julian, made ſole Emperor, attempts to deſtroy Chriſtianity, i. 328; his apoſtacy, to what owing, 330; conſummate dexterity, and ruinous projects how prevented, ibid. his death and true character, ib. and [*d*, *e*]; his great defects, and ignorance of true philoſophy, 331 and [*f*]; permits the Jews to attempt the rebuilding of of their temple, ibid.

—— Biſhop of Halicarnaſſus, his doctrine of the body of Chriſt, ii. 147; what names given to his followers, 148.

Juliana, her extravagant conceits, iii. 261, 262 and [*s*].

Julianus Pomerius, collects the precepts of myſticiſm into a ſyſtem, ii. 48 and [o]; confutes the Jews, 175; his explanatory works, 178.

Julius Africanus, his character and works, i. 270.

——— II. Pope, his infamous character, iv. 10; miſerable ſtate of the church under him, 11; calls a Lateran council, and dies, 12; whence he aſſumed his name, 192 [b].

——— III. Pope, his vile character, iv. 192 [d].

Junilius, his works, ii. 125, 126 and [y].

Ivo, Biſhop of Chartres, zealous in maintaining the rights of the church, ii. 542.

Juſtin Martyr, writes an apology for the Chriſtians under Antoninus Pius, and thus prevails on the Emperor to ſtop the perſecution, i. 160; publiſhes another under Aurelius, 161; ſuffers martyrdom, 162; his great character, 180; expoſition on the Revelations loſt, 186; why unſucceſsful in his controverſy with the Jews, 188; his writings againſt the ſectaries loſt, 190; moral treatiſes, 191.

Juſtinian, Emperor, his edict againſt Origen, ii. 132; and againſt three chapters, 135; drives the Vandals out of Africa, and Goths out of Italy, 143; his Pandect found in xii cent. at Melfi, iii. 33.

——— Lawrence, his character, iii. 455.

Juvenal, Biſhop of Ælia, his ambition, ii. 24; aſſumes the dignity of Patriarch of all Paleſtine, 25; his power explained, ibid. [q]; and granted to him by the Chalcedon council, ibid.

K.

KABBALA, what, i. 92; much taught among the Jews, ibid.

Kang-hi, Chineſe Emperor, favoured the Miſſionaries, v. 20, 21 and [s]; great character and munificence to the Jeſuits, ibid.

Karit, nation of the Tartars, embrace Chriſtianity in x cent. ii. 373.

Keith, George, with others, reduces Quakeriſm to a tolerable regular form in xvii cent. v. 471, 478; excites diſputes among them, and concerning what, 476; the

debates brought before the Parliament, and he is excommunicated, 477; embraces and dies in the communion of the church of England, ibid. [*y*, *z*].

Kempis, Thomas, his character, iii. 443 and [*x*].

Kepler, an eminent aſtronomer in xvii cent. v. 72.

Knighthood, military orders, their inſtitution in xii cent and uſe, iii. 18.

Knights, Sword-bearers, a military order founded to convert the Livonians, iii 5.

Knox, John, his character, iv. 124 and [*g*]; inſpired the Scots with an utter abhorrence of Popery, even to a total extirpation of it, 125; this ſpirit how modified in other countries, ibid. [*k*]; departed not altogether from the ancient form, and how, 126, in ſine not. [*k*]; founder of the church in Scotland, 386.

Knutzen, his impiety, v. 62; founder of a ſect, which was checked and extirpated, ibid.

Kodde (Vander three brothers), founders of the Collegiants, and account of, v. 507.

Knoingſberg, divines of, friends to Calixtus's pacific plan, v. 310.

Kunrath, an eminent phyſician and Paracelſiſt in xvi cent. iv. 301.

L.

LABBADIE, John, his character, v. 511 and [*b*]; ſingular tenets, 512 and [*d*]; his auſtere ſanctity and treatiſes, 514 and [*e*].

Labadiſts, riſe of that ſect in xvii cent. and by whom founded, v. 511, and [*b*, *c*]; after ſeveral migrations on the death of their founder, they fall into oblivion, 512; character of ſome of the members, ibid. doctrine and diſcipline of this ſect, ibid. and [*d*].

Lactantius, an excellent writer among the Latins in iv. cent. i. 361 and [*g*, *b*]; an eminent polemic divine, 373.

Lanfranc, Archbiſhop of Canterbury, his character and works, ii. 542 and [*w*]; commentary on St Paul's Epiſtles, 547; introduces logic into theology, 548; his candour, a proof of the modeſt views of the firſt Schoolmen, 549 [*c*].

Langton, Archbiſhop of Canterbury, his conteſted election, and the conſequences, iii. 172; character, and works, 238 and [*d*].

Languages, Oriental, ſtudied in xiii cent. iii. 156; the ſtudy of, much encouraged by Clement V. Pope, in xiv cent. 306; improvement in xvii cent. v. 75; advantageous to the cauſe of religion, ibid.

Latins, learning encouraged among them by Charlemagne in viii cent. ii. 214; ſtate of philoſophy among them in x cent. wretched, 395; complaints of infidelity and atheiſm among them in xiii cent. iii. 145, 146 and [*o*]; great ſchiſm among them in xiv cent. 326; diſputes about the worſhip due to Chriſt's blood in xv cent. 457; the multiplicity of rites they had in this cent. and increaſe, 460; inſtances by Popes, ibid.

Latitudinarians, their riſe in England in xvii cent. and pacificatory endeavours, v. 412; doctrine, and chief leaders, 414 and [*d*]; meet with oppoſition, 415; ſucceſs upon the Reſtoration of King Charles II. and ſince, ibid. and [*e*].

Laud, Archbiſhop, his character, v. 119 and [*i*]; introduces Arminianiſm into England, 369; mixed character, and arbitrary proceedings, 392, 393 and [*l*, *m*]; is tried, condemned, and beheaded, 396.

Laungy, expoſes the tyranny of Papal claims in xvii cent. v. 163.

Lauſanne, city of, embraces Calviniſm, iv. 384.

Law, Roman, its ſtudy happily reſtored in xii cent. and whence, iii. 33; opinion about ſubſtituting it in the place of all others, 34 and [*i*];—canon, admitted to the ſame privilege, ibid. civil and canon, much ſtudied in xiii cent. iii. 163.

Leadley, Jane, foundreſs of the Philadelphian ſociety, her ſtrange notions and followers, v. 516.

Learning, when firſt introduced to ſupport the cauſe of Chriſtianity, i. 184; advantageous to the Reformation, and one great cauſe of it, iv. 9. See *Letters*.

Lebuin, of England, zealous in preaching the goſpel, and where, in viii cent. ii. 207.

Leenhoff, Frederick Van, account of his book, entitled, "Heaven upon Earth," whence he is accuſed of Spinoziſm, vi. 36.

Legion, thundering, account of its miracles, i. 153, 154 and [*n*]; the certain diſtinguiſhed from the doubtful accounts of this ſtory, 154.

Libnitz, his philoſophy retards the progreſs of Arminianiſm in Germany, v. 464 and [*ee*]; ſome of its principles favourable to Calviniſm, 465, ſub [*ee*]; his philoſophy applied by ſome to illuſtrate the doctrines of Chriſtianity, but rejected by the Engliſh Calviniſts, ib. ſub not. [*ee*]; his great improvements in metaphyſics, 505

Leipſic, made an univerſity by Frederic the Wiſe xv. cent. iii. 409; the diſpute between Eckius and Carloſtadt, on the freedom and powers of the human will, iv. 43, 44 and notes; conference held at in vi cent. for reconciling the Lutheran and Reformed churches, v. 272; commotions at, and whence, 314.

Leo I. the Great, vigorous aſſerter of the power of the Roman See, ii. 29; is ſtrenuouſly oppoſed, and particularly by the Africans, 30; his character, 35 and [*o*]; his legates preſide at the council of Chalcedon, 77; his famous epiſtle to Flavianus received as a rule of Faith, 78.

—— the Iſaurian, his conteſt with the Pope, ii. 239; augments the power of the See of Conſtantinople, 240; his laudable zeal againſt image-worſhip, 261; iſſues an edict againſt it, and for removing images out of churches, with the fatal conſequences, and whence, ibid. the nature and extent of this edict examined, ib. [*r*]; is excommunicated, 262; degrades Germanus for his attachment to image-worſhip, and melancholy effects of this ſeverity, ibid.

—— IV. Emperor, endeavours to ſuppreſs the practice of image-worſhip, ii. 265; is poiſoned by his wife Irene, ibid. his death advantageous to the worſhip of images, ibid.

—— the Wiſe, an account of, ii. 287.

—— VI. Emperor, writes againſt the Saracens, ii. 332.

—— the philoſopher, promotes learning among the Greeks in x cent. ii. 390; his fourth marriage occaſions violent diſputes in the Greek churches, 425.

—— V. Pope, dethroned and impriſoned, ii. 400.

Leo IX. Pope, aims at univerſal dominion, ii. 472; grants to the Normans their conquered and uſurped countries, 473; his character, 476; is ſainted, ibid. behaviour to the Normans conſidered, 477; inſolence to Cerularius, 555; the impudence of his legates on this occaſion, ibid.

—— X. Pope, his bad character, iv. 12; obtains from Francis I. of France, a complete abrogation of the Pragmatic Sanction, 13 and [*g*]; and to impoſe the Concordate upon his ſubjects, ibid. and [*b*]; his famous edict for granting indulgences, with their extent, 30, 38; excommunicates Luther, and is cenſured, 50 and [*n*]; his death, 60.

Leonardi, embraces the errors of Servetus, iv. 494.

Leontius, of Byzantium, his works, ii. 121, 131.

——, of Neapolis, writes againſt the Jews in vi cent. ii. 131.

Leſzynſki, his impiety and fate, v. 62 and [*o*].

Letters, flouriſh under Trajan, i. 165; diſcouraged by ſucceeding Emperors, ibid. more ſpecious than ſolid in ii cent. 166; their decay, and ſeveral reaſons for it, 259; diſpute concerning their utility in iii cent. 261; their ſtate in iv cent. 343; encouraged by Conſtantine and ſucceeding Emperors, 345; their excellence acknowledged in v cent. ii. 17; and promoted by the foundation of many public ſchools, ibid. found only among the monks and biſhops in vi cent. and that pernicious to piety, 106 and [*d*]; their ſtate in vii cent. 165; decline among the Greeks in viii cent. 213; they revive among the Latins under Charlemagne, 214; controverſies with the Latins cauſe them to flouriſh among the Greeks in viii cent. 286; impediments to their progreſs in the Weſt, what, 291; encouraged in Greece by Conſtantine Porphyrogeneta, 392; their ſtate among the Saracens, 393; their deplorable fate among the Latins in x cent. ibid. reſtored by Pope Sylveſter II. 397; the entire decay of the ſciences how prevented among the Greeks in xi cent. 457; and their principal writers, 458; revive in the weſt, ibid. ſchools opened in ſeveral places for cultivating them, and what ſciences are here taught, 461, 462; Dialects, viz. Logic and Metaphyſic, in the higheſt repute,

repute, 463, 464; principal writers among the Greeks, 540; and Latins in this cent. 541; promoted among the Greeks in xii cent. with the cauſe, iii. 27; ſtudied among the Latins with the greateſt aſſiduity, 28; their great progreſs in the Weſt in xiii cent. 150; many learned men among the Greeks in xiv cent. 304; their ſtate among the Latins, 305; flouriſh under the Latins in xv cent. 391; and encouraged by ſeveral princes, ibid. 392; their decline in the Eaſt, under the dominion of the Turks, 393; what branches of them were cultivated in Italy, ibid. their ſad ſtate in xvi cent. to what owing, iv. 22; the public advantages of their reſtoration to Chriſtianity, 160; yet denied by ſome, 161.

Leucopetrus, founder of a fanatical ſect in xii cent. iii. 108; his chief diſciple, and tenets, ibid.

Leutbard, troubles excited by him in x cent. ii. 431; his fate and diſciples, 432.

Leutberic, Archbiſhop of Sens, his notion that none but good men receive the body of Chriſt, ii. 559.

Lewis, Emperor, ſon of Charlemagne, falſely called the Meek, his character, ii. 276; a patron of the arts and ſciences, 289; his forged donation to the See of Rome, 298 and [*p*]; edict in behalf of the Pope's election, ſpurious, 299 and [*q*]; his zeal in ſuppreſſing the vices of the monks, 309; orders a tranſlation of the works of Dionyſius the Areopagite, and thus encourages Myſticiſm, 330 and [*w*].

—— IX. of France, afterwards ſainted, his two Cruſades and their ſucceſs, iii. 138, 139 and [*q*]; the laſt of the European monarchs who undertook Cruſades, 140; his famous edict, called the Pragmatic Sanction, by which the rights of the Gallican church are ſecured againſt the Pope, 167 and [*q*].

—— Duke of Bavaria, his conteſt and war with Pope John XXII. iii. 320; depoſes the Pope, and patronizes the Franciſcans, 349.

—— Elector Palatine, reſtores Lutheraniſm in Germany, which his father had removed, iv. 382.

—— XIV. of France, his ſolemn embaſſy to the king of Siam, v. 16 and [*p*]; a great patron of the arts and ſciences, 72; conteſts with Popes Alexander VII. and

and Innocent XI. about what, 152, 153; perſecutes the Janſeniſts, 218; demoliſhes the convent of Port Royal, 229; revokes the edict of Nantes, 353.

Liberatus, his compendious hiſtory of the Neſtorian and Eutychian controverſies, and character, ii. 122.

Libertines, ſpiritual brethren and ſiſters, their tenets, iv. 430; reſemble the Beghards, 431.

——— of Geneva, oppoſe Calvin, and of what compoſed, ibid.

Licinius, perſecution of the Chriſtians under him in iv cent. i. 326; his turbulence, defeat, and death, ibid. this perſecution mentioned by Aurelius Victor, ibid. and [*b*].

Light, children or confeſſors of, a name aſſumed by the Quakers, v. 466.

L'Iſle, Alande, an eminent logician in xiii cent. iii. 155; his character, 239 and [*e*]; polemic work againſt the Jews, 256.

Lithuanians, partly converted by the Teutonic knights in xiii cent. iii. 142; their converſion completed in xiv cent. 298.

Liturgy of the church of England, a plan deſigned for introducing it in Hanover and Pruſſia, vi. 219.

Livonians, converted to Chriſtianity in xii cent. iii. 4; compelled to embrace the goſpel by the greateſt cruelty and oppreſſion, 5; being converted, are violently oppreſſed, 6.

Locke, John, a great promoter of natural knowledge, v. 92.

Logic, the ſtudy of, much admired and followed in xi cent. ii. 463, 464; the moſt eminent logicians, ibid. 465.

Logicians, diſputes among them in xi cent. and hence the Nominaliſts and Realiſts, ii. 467, 468 and [*q*].

Lollard, Walter, an account of, iii. 378; miſtakes of the learned, in ſuppoſing him the founder of the Lollards, and whence, ibid. [*e*].

Lollards, account of them in xiv cent. iii. 355 and [*u*]; by whom favoured and perſecuted, 359.

Lombard, Peter, his works, iii. 79; lucubrations defective, 87; book of the ſentences univerſally admired in xii cent. 89; is called Maſter of the Sentences, 90 and [*g*]; his followers called Sententiarii, ibid.

his book of ſentences in greater repute than the Bible, 93 [*l*].
London, the Royal Society founded at, v. 72.
Loquis, Martin, his chimerical notion, iii. 449; the cruelties of the Huſſites to be imputed to him and followers, 450.
Lord's Supper, its celebration in ii cent. i. 210; its ſymbols adored, and whence, 400; adminiſtration burthened with pompous rites by Gregory the Great, ii. 139.
Lothaire, his zealous, but fruitleſs attempts, to revive learning in Italy in ix cent. ii. 289.
Love, Family, Anabaptiſt ſect founded by Henry Nicholas in Holland, in xvi cent. iv. 483.
—— virgins of, a female order in the Romiſh church, their inſtitution in xvii cent. and office, v. 174.
Low churchmen, in xvii. cent. v. 420. See *Dodwell*.
Lubieniccius, Staniſlaus (a Poliſh knight), a patron of Socinianiſm, his character, v. 502; his zeal for its ſucceſs, ibid. by whom oppoſed, and his hopes fruſtrated, 503.
Lucar, Cyrillus, oppoſes the union of the Greek and Latin churches in xvii cent. v. 248; his character and perſecution by the Jeſuits, 249; is accuſed of treaſon, and put to death, ibid. and [*e*].
Lucas, a follower of Spinoza, his works, v. 68 and [*s*].
Lucifer, Biſhop of Cagliari, his character and ſect in iv cent. i. 386, 387.
Ludolph, his learned labours, v. 259.
Luitprand, a monkiſh hiſtorian in x cent. ii. 395.
Lully, his new philoſophy in xiv cent. iii. 311; character, and different opinions about it, ibid. and [*c*].
Lupus, Servatus, ii. 292; his great abilities and works, 296 and [*i*]; character, 315.
Luther, Martin, obnoxious to the Dominicans, iv. 22; few able to oppoſe his doctrine from Scripture, 23; his great character, 29, warmly oppoſes Tetzel's preaching of Indulgences, and hence the riſe of the Reformation is to be dated, 30, 31; his motives for oppoſing the doctrine of Indulgences vindicated from unreaſonable calumnies, ibid. [*p*]; debate with Tetzel clearly ſtated, 32; is violently oppoſed, and offers to

to abjure any erroneous ſentiments that can be proved againſt him, 34, 35; his fruitleſs conference with Cajetan at Augſburg, 37 and [r]; conference with Miltiz, and the iſſue, 38; promiſes ſilence, on the condition of ſilence being obſerved by his adverſaries, ibid. his generous behaviour to Tetzel, 40 and [y]; diſpute with Eckius on papal power, at Leipſic, 43; is excommunicated by Leo X. 50; ſeparates himſelf from the church of Rome, 51; offers ſubmiſſion to the determination of a general council lawfully aſſembled, and conſequently of the *univerſal* church, 53 and [o]; unjuſtly baniſhed at a Diet of *Worms*, 55 and [r]; tranſlates a great part of the New Teſtament into the German language, 57 and [s]; cenſures the raſh proceedings of Carloſtadt, 59 and [t]; his doctrine of the Euchariſt, 63 and [x]; draws up the *Articles of Torgow*, 78; refuſes to admit the friends of Zuingle to the Diet at *Smalcald*, 98 and [b]; his catechiſms, 284; form of concord, ibid. explications of the Scripture, 304; Golden rule of Interpretation, 305 and [a]; prevents the diviſions which the diſciples of Munzer attempted to excite 314; his debates with Carloſtadt, ibid. 315 and [g], 316 [b, i]; appeaſes the tumult at Wittemberg, ibid. ſuppreſſes the Antinomians, 321; publiſhes his confeſſion of faith, oppoſite to the doctrine of Zuingle, 367; indulges the Bohemian brethren, 407; his plan of Reformation diſliked by the Anabaptiſts, 445.

Lutherans, eſteemed by the Spaniards as better ſubjects than the Calviniſts, iv. 405; progreſs of learning among them in xvii cent. 281; their eccleſiaſtical law and polity, 292; adopt the maxim of the Arminians, 265; the ſtate of Theology and moral ſcience among them, ib. 299.

Lutkeman, Joachim, his ſingular opinions, and character, v. 335.

Lyons, a council at, in xiii cent. iii. 181; a famous decree concerning the Cardinals, during the vacancy of the pontificate, 182.

Lyranus, Nicolas, his expoſition of the Scriptures, and great character, iii. 361, 362.

M.

MACARIUS, i. 360; his character as a moraliſt, 363 and [*f*].

——— of Ireland, his enormous error, ii. 294; refuted by Ratram, ibid.

Maccovius, introduces ſubtilties into theology, iv. 427 [*n*]; followed by others, 428, ſub [*n*].

Macedonius, his hereſy in iv cent. i. 426; tenets oppoſed and cruſhed by the council of Conſtantinople, 427; the decrees that paſſed in this council, ibid.

Madury, account of that ſucceſsful miſſion, and its author, v. 11 [*i*]; the ſingular method uſed, ibid. that kingdom deſcribed, 14, ſub [*m*]; this and the like miſſions, why ſuſpended by the Pope, ibid.

Magnus, Albertus, an eminent philoſophical divine in xiii cent. iii. 239 and [*g*]; his didactic writings, 247.

Magus, Simon, not properly termed an heretic, and why, i. 140; blaſphemouſly aſſumes to himſelf the title of the *ſupreme power of God*, ibid. his hiſtory, ibid. his fate, and the doctrines he held, 141 and [*x*], 142 and [*a*, *b*].

Mahomet, appears in vii cent. ii. 157; his character, and report of his total ignorance of learning examined, 158, [*m*, *n*]; his public declarations about religion, ibid. delivers the law called Koran, ibid. and [*o*]; his project of forming an empire, 159; the judgment we are to form of him, ibid. his ſucceſs in propagating his doctrine accounted for, 161; dies, 162; teſtament in favour of the Chriſtians, with arguments for and againſt its authenticity examined, 187 and [*k*]; his ſucceſſors employ the Neſtorians in the moſt important matters, ibid. diſpute in xii cent. concerning his God, iii. 103.

——— II. takes Conſtantinople in xv cent. iii. 389 and [*k*].

Mahometans, their behaviour towards the Chriſtians in vii cent. ii. 162; their diviſion into two ſects, and others ſubordinate, 163.

Maieul, St. See *Regular Clerks*.

Maigrot, Charles, acts as Delegate from the Pope, his decision againſt the Jeſuiſts, concerning the obſervance of Chineſe rites, v. 26.

Major, George, controverſy about the neceſſity of good works with Amſdorf, iv. 328.

Maitre, le, a celebrated lawyer, retires into the convent of Port Royal, v. 227 ſub [e] 228.

Maldonat, John, his commentary on St Paul's epiſtles, iv. 217.

Malebranche, Father, charged with Atheiſm by Hardouin, and the juſtice of the charge examined, v. 90, ſub not. [p]; his philoſophy, 91 and [r].

Mandeville, his impious deiſm and hypotheſis, vi. 7 and [l], 8.

Manes, Manichæus, account of him, i. 295; his doctrine of two principles, 297; various reports about his death, ibid. [e]; ſummary concerning Man, Chriſt, and the Holy Ghoſt, 298; concerning Chriſt's office, and the Comforter, 299, 300; concerning the ſtate of purified and unpurified ſouls, 301; his opinions of the Old and New Teſtament, 302; his rule of life auſtere, ibid. divides his diſciples into two claſſes, 303.

Manichæans, their general aſſembly, and preſident who repreſented Chriſt, i. 303; his aſſiſtants, &c. ibid. and [f]; conceal themſelves under various names, through fear of perſecution, in iv cent. 402; their ſtate in vi cent. ii. 141; continue in xv cent. and where, iii. 461.

Mapes, Walter, his character, iii. 155 and [k].

Marca, Petrus de, writes againſt the papal claims in xvii cent. v. 151.

Marcellinus, Tribune, ſent into Africa by Honorius, to decide the affair of the Donatiſts, and declares in favour of the Catholics, ii. 59; if this was not more properly a judicial trial than a conference, ibid. [e]; the conſequences to the Donatiſts, who were upon the decline, till relieved by Genſeric, on his invading Africa, 60.

Marcellus, of Ancyra, his erroneous notions of the Trinity, i. 424 and [e].

———, his pacific attempt to reconcile the Proteſtants, v. 126.

Marchia, Jacobus a, oppoſes the worſhip of Chriſt's blood, and is accuſed of hereſy, in xv cent. iii. 458.
Marcion, founder of an heretical ſect in Aſia, i. 218; the principles he maintained, 219.
Marculf, the monk, his works uſeful in deſcribing the ſtate of literature in vii cent. ii. 175.
Mardaites. See *Maronites*.
Margaret, of Navarre, favourable to the Reformation in France, iv. 87; her example encouraged many pious and learned men to promote it, ibid. who are put to death, with the contradictory behaviour of Francis I. towards the Proteſtants, 89 and [x].
Maria, Ave, added to the prayers of the Romiſh church in xiv cent. iii. 372.
Marino, Robert of, an hiſtorian in xiii cent. iii. 155.
Mark, the hermit, his works and character, ii. 47.
Maronites, whence ſo called, ii. 196, 197 and [s]; retain the opinions of the Monothelites till xii cent. ib. the fruitleſs attempts of their learned to confute this accuſation, ib. [t]; their ſubjection to Rome in xvi cent. iv. 278 and [x]; and upon what condition, 279; expenſive to the Popes, and wherefore, ibid.
Maronius, Francis, a ſcholaſtic divine in xiv cent. iii. 361.
Marpurg, a conference held by the Reformers to terminate their diſputes about the Euchariſt, iv, 75; a toleration of opinions the iſſue of this conference, 76.
Marriages, fourth, prohibited by a council at Conſtantinople in x cent ii. 426.
Martial, firſt Biſhop of Limoges, controverſy concerning him in xi cent. ii. 571; Pope John XXI. declares him worthy of an apoſtleſhip, upon which he is ſainted, 572.
Martin, Biſhop of Tours, converts the Gauls in iv cent. i. 339; erects the firſt monaſteries in Gaul, 378; hence the great progreſs of Monkery, ibid. the difference between an Eaſtern and Weſtern monk in auſterity, as deſcribed by Sulpitius Severus, 379 [s]; his arrogant aſſertion of the miniſterial dignity, ii. 30
Martin, Biſhop of Braga, his ſummary of a virtuous life, ii. 129.

Martin, Pope, condemns the Ecthesis of Heraclius, and the Type of Constans, in vii cent. ii. 193; anathematizes the Monothelites and their patrons, ibid. is banished for one year by Constans, and the consequence of this rigorous proceeding, ibid.

——— of Poland, an historian in xiii cent. iii. 155.

——— Raymond, character of his Pugio Fidei Christianæ, iii. 156. 241. 256; well acquainted with the Hebrew and Arabic languages, ibid.

——— IV. Pope, his character and insolence, iii. 183.

——— V. Pope, chosen at the council of Constance in the room of Benedict XIII. deposed, iii. 405; assembles a council at Basil, which attempts the Reformation of the church, but in vain, 419.

Martyr, Peter, zealous in propag ting Calvinism in England, iv. 387; a writer of common-place divinity, 426.

Martyrs, who entitled to this name, i. 77; veneration paid to them perverted, ibid. their number lives and actions why recorded, 79; and how lost and retrieved, ibid. and [*t*].

Mary, Queen, restores Popery, iv. 123; puts Cranmer to death, ibid. her cruel designs against the Protestants in Ireland, how prevented, 128 [*m*].

——— Virgin, when first worshipped, i. 432; her image introduced into churches in v cent. ii. 56; the innocence of her title as mother of God examined, 71 [*r*]; veneration for her increased in x cent. 429; institution of the Rosary and Crown in honour of her, what, ibid. controversy concerning her immaculate conception in xii cent. iii. 104; and festival instituted in honour of it, 107; this controversy renewed in xvii cent. between the Franciscans and Dominicans, v. 229; the Pope's declaration to both parties, and a festival appointed, 230 and [*g*].

Masenius, a German Jesuit, his reconciling attempt, v. 126 and [*p*].

Massalians (Euchites), their antiquity, i. 431; when formed into a religious body, ibid. their tenets, ibid. borrowed many of their notions from the Eastern philosophy 432; a general name for Eastern Heretics and Enthusiasts in xii cent. ii. 108, 109 and [*m*.]

Masses,

Maſſes, ſolitary, what, and when ſuppoſed to be introduced, ii. 270 and [*d*].

Mathematical ſect, their riſe in xvii cent. v. 87; follow the principles of Gaſſendi, an account of, ibid. its progreſs, 91.

Mathematics, their improvement in xvii cent. v. 72.

Mathilda, Ducheſs of Tuſcany, her donation to the See of Rome in xi cent. ii. 448, 449 and [*n*, *o*].

Matthiæ, John, Biſhop of Strengnes in Sweden, his pacific attempts in xvii cent. and works entitled Olive Branches, v. 278 [*m*], 279 [*u*]; his writings ſuppreſſed, and he himſelf obliged to reſign his biſhopric, and retire, ibid.

Matthias, choſen to be an apoſtle, and how, i. 62.

Matthiſon, John, ringleader of the fanatics of Munſter, iv. 453.

Maty, Paul, his notions of the Trinity, and controverſy hereupon in xviii cent. vi. 37; unſatisfactory hypotheſis, which amounts to two propoſitions, and is only a repetition of Dr Thomas Burnet's ſentiments on the ſame ſubject, ibid. and [*f*].

Maur, St. congregation of, v. 168 and [*w*]; ſelect number of learned members, and their adverſaries, ibid. 168 and [*x*]; many and admirable productions, 169 and [*y*]; their reformation fall ſhort of the perfection of auſterity, which had been idly imagined by ſome, 170; this ſevere plan adopted by the Janſeniſts, ibid. and [*z*]; by Bouthillier de Rance, and the occaſion, 171 and [*b*]; his order de la Trappe gradually degenerates, 172.

Maurice, Elector of Saxony, obtains the electorate by perfidious meaſures, and what theſe are, iv. 113; conſents to a council being called at Trent on certain conditions, 117 and [*c*]; how the cauſe of the famous treaty at Paſſau, 120 and [*d*].

——— Landgrave of Heſſe, deſerts the Lutheran church and embraces Calviniſm in xvii cent. v. 265 and [*b*]; the change thereon in his dominions, ibid. his conduct towards the Lutherans, and defence of it by the doctors of the Reformed Church, 266 and [*c*].

——— Stadtholder, ſeemingly inclined to favour the Arminians in xvii cent. v. 443; declares againſt them, with

with his ambitious views, 447 and [i]; his violent proceedings againſt them, and conſequence, 448, 450 and notes.
Mauritius, Peter, refutes the Jews in xii cent. iii. 99.
Maxentius, his works, ii. 120.
Maximin, perſecution under that Emperor, i. 249.
Maxims, two very dangerous, univerſally adopted in iv cent. i. 381; the greateſt men infected with the firſt for ſome ages paſt, 382; the ſecond had its riſe in the reign of Conſtantine, and approved by ſucceeding ages, ibid.
Maximus, Julian's maſter, a Platoniſt, and being accuſed of Magic, is put to death by the order of Valentinian in iv cent. i. 344.
——— of Turin, an account of his homilies, ii. 35.
——— the Greek monk, account of him and his works, ii. 173; expoſitions, 178.
Mayer, Michael, a leader of the Roſecrucians in xvii cent. v. 79.
Maybew, a Puritan miſſionary in America, v. 48.
Mazen, Nicholas de, very zealous in reforming the Monks of Germany in xv cent. iii. 433.
Medicis, the zeal of this family in cultivating learning in xv cent. iii. 391, 393.
——— Coſmo de, zealous patron of the Platonic philoſophy, iii. 396.
Meier, an account of this follower of Spinoza and his works, v. 67 and [w].
Melanchon, Philip, his great character, iv. 45, 47 and [g, b]; prepares the famous confeſſion of Augſburg, 78; anſwers and confutes Faber's objections to it, 94; his diſpute with Eckius at Worms, 107; his ſentiments of the famous edict called *Interim*, what, 116 and [b]; and the cauſe of a melancholy ſchiſm among the Lutherans, ibid. the method of philoſophy adopted by him, 163; his unſucceſsful attempt to unite the Greeks with the Proteſtants, and the Greek tranſlation of the Augſburg Confeſſion, which he ſent to Conſtantinople, but receives no anſwer, 251; eminent for his knowledge of hiſtory, 296; his character, 297; is conſidered as the great doctor of the Lutheran church, ibid. his writings in philoſophy, and of

the ſect of the eclectics, 298; his abridgments, ibid. commentaries on St Paul's Epiſtles, 304; explanations of the Scriptures, 306; Loci Communes, 307; enlarges them, ibid. deſtitute of the rancour too frequently met with in the polemic writings of the lutheran divines, 311; placed at the head of the Lutheran church, 333; compared with Luther, and different ſentiments from him, ibid. and [p]; 324 and [r]; is accuſed of apoſtacy by the Lutherans, and the reaſons, 327; juſtifies himſelf, ibid. deſirous of an union between the Reformed and Lutherans, 366; which is facilitated by Calvin, ibid. 367 and [g]; but meets with obſtacles, ibid.

Melanchonians, a philoſophical ſect in xvi cent. iv. 299.

Melchites, who, ii. 188 [m].

Meletian controverſy, the true cauſes of, i. 384; continued till v cent. 385; condemned by the firſt council of Nice, 410, 415 and [t].

Militeniota, his pacificatory attempt between the Greeks and Latins in xiii cent. iii. 237.

Melito, Biſhop of Sardis, his works, i. 187; gives the firſt catalogue of the books of the Old Teſtament, ibid. 188 [u].

Menander, his wild and frantic notions, i. 143.

Mendæans, or Chriſtians of St John, a ſect in the eaſtern churches, an account of, iv. 266, 267 and [d].

Meudes, Patriarch of Æthiopia, his imprudent zeal and arrogance, v. 140; is baniſhed from the country, 141.

Mendicants, their inſtitution in xiii cent. iii. 191; principles, or tenets, 192; confined to four ſocieties only, 103 and [n]; their univerſal fame, 194; pride and arrogance, 204; impious wiles, with a ſpecimen, ib. 205 and [g]; conteſts between the Dominicans and Franciſcans, ibid. addicted to the opinions of the ſcholaſtic divines, 251; in high eſteem in xiv cent. 330; through their enormous vices, they fall under a general odium, ibid. but are ſupported by the Pope, 331, 332 and [e]; charged with arrogance and a vicious ſpirit of novelty, 434; offenſive to the Biſhops in xv cent. for the refuge given to the Beguins in their order, 435; their great averſion to learning, 17, 24.

Menno,

Menno, Simon, account of, iv. 454; his travels into different countries, and remarkable ſucceſs in gaining proſelytes, 455; eloquence and writings, 456 and [*t*]; his doctrine, 457; diſcipline, 458; imprudent conduct towards two ſects which aroſe, 462; his ſingular tenets, 472; his rigorous laws mitigated by the Anabaptiſts in xvii cent. v. 491; diſcipline and ſingular opinions abandoned by the Waterlandians, 495.

Mennonites, their various fortunes in xvii cent. v. 490 and [*e*]; different ſects of them, 492. See *Anabaptiſts*.

Mentz, Felix, his deteſtable character, iv. 448.

Mercator, Marius, a warm oppoſer of Pelagius, ii. 37.

Metaphyſical ſect, their riſe, and account of, v. 87; improvement and propagation, 90; falls into contempt, 287.

Meth, Ezekiel, account of that fanatic, v. 443.

Methodiſts, Popiſh, moſt eminent in France, v. 131; diſpute with the Huguenots, ib. divided into two claſſes, ib. moſt eminent among the firſt, 132; thoſe of the ſecond, with their manner of controverſy, 133 [*g*, *h*]; Boſſuet among the latter, with a character of his hiſtory, 135 and [*i*]; remarkable inſtance retorted upon himſelf, ſub not.

Methodius, eminent for his piety in iii cent. i. 271; his expoſition on Geneſis and Solomon's Song loſt, 279.

——— the Confeſſor, his zeal for image-worſhip in ix cent. 313; his panegyric on Dionyſius, 330.

——— with Cyril, converts the Mæſians and other nations in ix cent. ii. 278, 280 and [*b*].

Metochita, George, his pacificatory attempt to unite the Greek and Latin churches in xiii cent. iii. 237.

Metropolitans, whether any in i cent. i. 107; whence their rights, 179; the extent of their power in iv cent. 349.

Mezzabarba, is ſent into China as Legate from Pope Clement XI. with his ſecond edict againſt the lawfulneſs of the Chineſe rites, and bad ſucceſs, vi. 4, 5, and [*kk*].

Michael, St, ſuperſtition about him in x cent. ii. 432.

Miciſlaus, Duke of Poland, converted to Chriſtianity in x cent.

x cent. ii. 375; his zeal for the converſion of his ſubjects, and methods uſed by him to obtain it, 376.
Middleton, Richard, a metaphyſical divine in xiii cent. iii. 240.
Millenium, controverſy concerning it in iii cent. i. 284; violently oppoſed by Origen, and ſupported by Nepos, ibid. ſtopped by Dionyſius of Alexandria, 285.
Milletier, his pacific attempt to reconcile the Proteſtants and Roman Catholics in xvii cent. v. 129.
Miltitz, holds a conference with Luther, iv. 38; his character, ibid. prudent and candid behaviour in the conference, 39, 40; unhappy fate, 42 and [*a*].
Mingrelians, in Aſia, their deplorable ſtate, iv. 256.
Miniſtry, neceſſity of a public one, i. 94.
Minucius, Felix, character and uſe of his dialogue, i. 272.
Miracles, advantageous to Chriſtianity, i. 68; of the Thundering Legion, 153, 154 and [*s*]; which is more than dubious, 154; of the iv cent. given up, but it is denied that miracles had then entirely ceaſed, 340; on the Trinitarians, oppreſſed by the Vandals in Africa, in v cent. and the credible witneſſes of them, ii. 61, 62 and [*b*]; diſpute among the learned about it, with a reflection thereon, 63, 64, ſub not.; ſaid to be performed in vi cent.; invalidated by the lives of the converts, 99; their number and reality in viii cent. examined, 212.
Miſa, Jacobell, a diſciple of Huſs, adminiſters the ſacraments in both kinds, and this practice deemed heretical, iii. 416; his opinion that infants ſhould receive the Euchariſt, 449.
Miſſionaries, their ſucceſs in barbarous nations, and particularly Jeſuits, v. 5; account of their hardſhips not too readily to be believed, 14; Capuchins, their ſucceſs in Africa, 41.
Miſſions, prieſts of the, founded in xvii cent. and by whom, v. 174, 175.
———, account of, in xviii cent. vi. 3; Proteſtant, and more particularly the Daniſh, 5.
Mogiſlaus, Peter, Biſhop of Kiow, draws up a ſummary of doctrine for the Greek church, which is publicly approved and adopted, iv. 249, 250 and [*s*, *w*].

Molina,

Molina, Lewis, character of him and his writings, iv. 238, 239 and [*i*, *k*, *l*].
Molinists, controverſies with them concerning predeſtination and liberty, iv. 238; accuſed of renewing the errors of Pelagianiſm, 239.
Molinos, Michael de, excites new controverſies in the church, v. 231; his book entitled the Spiritual Guide, ibid. and [*b*]; principles, whence his followers called Quietiſts, 232; oppoſed by the Jeſuits and the French ambaſſador, ibid. and [*i*]; is obliged to recant, and dies in priſon, 233 and [*l*]; moſt eminent of his followers, 235.
Monarchy, Fifth Men, their riſe and enthuſiaſtic notions in xvii cent. v. 410.
Monkery, paſſes from the Eaſt to the Weſt in iv cent. i. 378; where firſt eſtabliſhed, ibid. [*q*].
Monks, their riſe, ii. 275; formed into a regular body by Antony, in iv cent. 277; different orders, 380; adopted among the clergy, 381; claim eminent ſtations in the church, ii. 32; obſerve different rules of diſcipline, ibid. not ſubject to the Patriarchal power, 33 [*f*]; their defence of Origen in vi cent. 132; their vices in vii cent. 171; are exempted by the Pope from epiſcopal juriſdiction, 172; held in much repute, ibid. their diſcipline fallen into decay in viii cent. 240; effects to ſtop it ineffectual, 341; exceſſive veneration paid to them in ix cent. 308; employed in civil affairs, 309; a reformation among them attempted by the order of Lewis the Meek, ib. guilty of Concubinage and Simony in x cent. 310 and [*e*, *f*]; their ſtate in xi cent. and increaſe of their immunities, and for what end, 514; exempted by the Popes from the authority of their ſovereigns, 525; their ignorance and corruption, 526; great corruption gives riſe to chivalry, ibid. [*u*]; new orders, 531; enrich their convents by proceſſions made of the ſaintly relics, iii. 84; their great increaſe in xiii cent. 187; ſome ſuppreſſed, 188; and what ſubſiſt, 190; the order called Brethren of the Holy Trinity; and if the ſame with the Brethren of the Redemption of the Captivity, ib. and [*l*]; a reformation attempted among them

in xv cent. 433; corrupt ſtate in xvi cent. iv. 17; their averſion to learning, ib. very ſerviceable to the Pope, 184; much reformed, 198; new orders, 201.

enophyſites, their tenets concerning the nature of Chriſt, ii. 85; called Severians, whence, 144; encouraged by the Emperor Anaſtaſius, 145; depreſſed by Juſtin and ſucceſſive Emperors, ib. their ſect reſtored by Jacob Baradæus, ib. whom they acknowledge to be their ſecond founder, 146; diviſions among them terminated, 147; called Jacobites, and flouriſh in the eaſt in xvi cent. iv. 257 and [*b*]; diviſion into the African and Aſiatic, ib. 258; their religious doctrines and rites, 259; differ from the Greek and Latin churches, in what, 260 and [*o*]; their ignorance, 261; in Aſia, their ſtate in xvii cent. v. 258 and [*s*];—African and Abyſſinian, reſiſt obſtinately the Roman yoke, 259; their ſtate in xviii cent. vi. 17.

Monothelites, the riſe of this ſect in vii cent. ii. 189; Heraclius's compromiſe, ib. progreſs of their doctrine, 190; oppoſed by Sophronius, monk of Paleſtine, 191; condemned in the ſixth general council, 194; a view of their doctrine, ib. different opinions among them, 195; their fate after the council of Conſtantinople, 196; ſentiments embraced by the Maronites, 197.

Montagne, a ſuppoſed Infidel in xvi cent. iv. 159.

Montanus, his tenets, i. 236; ſome miſtakes about them, 237 [*c*]; attempts to ſupply the pretended defects of the goſpel, 238; his exceſſive auſterity, ib. reaſons for excommunicating him, and ſucceſs of his doctrine, ib. which Tertullian adopts, 239 and [*d*].

Monteſono, John de, denies the immaculate conception of the Virgin Mary, and conteſt with the Univerſity of Paris, iii. 369; is excommunicated, and various opinions concerning the reaſons for it, 370 and [*m*].

oors, or Saracens, ſome converted in xv cent. and how, iii. 386; baniſhed out of Spain in xvii cent. v. 116; conſequences, 117.

Moraliſts (moral writers), in ii cent. who, i. 191; their merit as ſuch, ib. the double doctrine introduced by them, what, and the effects, 192; hence the Aſcetics, 193;

193; charged with want of order and preciſion, in iii cent. 280; the moſt eminent in iv cent. with their defects, 374, 375; their character in v cent. ii. 47; myſtic principles adopted by them, 50; reduce practical religion to the obſervance of a few virtues in vii cent. ii. 180; imbibe many of the Ariſtotelian principles in viii cent. 258; principally employed in ix cent. in collecting the ſentiments of the Fathers on morality, 329 content themſelves in x cent. with compoſing ſome few homilies, and writing the lives of the ſaints, 424; contemptible in xi cent. 551; partly ſcholaſtic, partly myſtic, in xii cent. iii. 98; their character in xiii cent. 253; definitions of piety and juſtice different from thoſe in the Scriptures, 254; chiefly employed in collecting and ſolving caſes of conſcience, and in moralizing on the natures, properties, and actions of the brute creation in xiv cent. 366; their character and names in xvi cent. iv. 309 [c];—Lutheran, ib.

Morality, Romiſh, its ſad ſtate in xvi cent. v. 320; no ſucceſsful attempt made to reform it, and complaints againſt the Jeſuits, ib. writers on it divided into three claſſes, ib.

———— true principles of, not ſettled in xvi cent. iv. 309.

Moravians, their converſion in ix cent. ii. 278.

Moravian (Bohemian), brethren, an account of, iv. 406.

Morgan, his deiſm, and hypotheſis of, vi. 7 and [f], 8.

Morinus, his pacific endeavours to unite the Greek and Latin churches in xvii cent. v. 247 and [d].

Moſcovy, patriarch of, when firſt made, iv. 255; his immunities extended, ib.

Moſes, Barcepha, a Syrian Biſhop in ix cent. his great character, ii. 313.

—— Gretenſis, an account of this impoſtor in iv cent. ii. 5 and [g].

Moulin, Peter du, is employed to reconcile the Lutherans and the Reformed, v. 271 and [f].

Moyer, Lady, her lectures founded in xviii cent. vi. 44.

Munſter, ſeized upon by the fanatics in Germany in xvi cent. iv. 314 and 452; retaken by its Sovereign, Count Waldeck, 453; peace of Germany concluded at, v. 112.

Munzer, one of the leaders of the fanatics, iv. 446; aſſembles a numerous army of the peaſants in xvi cent. 447; his ravages not chargeable on Luther, ibid. is defeated, taken, and ignominiouſly put to death, ibid. fate of his aſſociates, ibid.

Muralpt, a Deiſtical writer in xviii cent. vi. 9 and [*n*]; his religious ſyſtem comprehended in three points, and what they are, ibid.

Muſæus, approves of Calixtus's pacificatory plan, v. 310; adopts ſome of his ſentiments, 312; imputations againſt him and the divines of Jena, ibid. and [*l*].

Muſcovy, religion eſtabliſhed there in x cent. ii. 376.

Myſtics, their riſe in the eaſt, and whence, i. 175; their unfair defence, 274; multiplied in iv cent. and doctrine propagated, 375; their cauſe promoted in v cent. from their auſterity of life, ii. 48; their pernicious influence on moral writers, 50; flouriſh in ix cent. ii. 330; their method of explaining truth adopted in xii cent. iii. 88; oppoſe the Scholaſtics in xiii cent. 252; a reconciliation between the two parties attempted, 253; zealous for the ſtudy of the Scriptures, and the writings of the Fathers, in xiv cent. 363; many of diſtinguiſhed merit among them in xv cent. 455; defended againſt the Schoolmen, ibid. the only remaining ſparks of piety in xvi cent. were in them, iv. 27; but unable to combat the error of the times, 28; why called Quietiſts, v. 232; their precepts embraced by the Quakers, 478, 480.

N.

NAGEL, Paul, his reveries, v. 344.

Nangis, William of, an hiſtorian in xiii cent. his character, iii. 155.

Nantes, famous edict drawn up at, in xvi cent. in favour of the Proteſtants, iv. 386; revoked by Lewis XIV. in xvii cent. v. 354 and [*s*].

Naples, the academy at, founded by Frederick II. in xiii cent. iii. 151; the progreſs of the Reformation here in xvi cent. iv. 132; the oppoſition made againſt the attempts to introduce the inquiſition, 133 and [*t*].

Narayn, Chaw, King of Siam, his remarkable anſwer to the French King's ambaſſador, v. 17, ſub not. [*q*]; tolerates the miſſionaries, 18; is put to death, ibid. and [*r*].

Naſſau, church of, embraces Calviniſm in xvi cent. iv. 409.

Nations, ſtate of thoſe not under the Romans, i. 22; the gen us of, and liberty enjoyed by, the northern, ibid. and [*f*]; all ſunk in ſuperſtition, but of different kinds, 22, 23.

Nature, its law ſtudied with great attention in xvii cent. v. 76; Grotius led the way, with the advantages to Chriſtian morality, ibid. and 77.

Naylor, James, a moſt extravagant Quaker, account of him, and the blaſphemous encomiums beſtowed upon him by the Quakers, v. 470, ſub not. [*k*].

Nazarenes, the riſe of this ſect properly dated from ii cent. i. 146, 213; its diviſion into two ſects, 213; ranked among heretics by Epiphanius, and if juſtly, ib. and [*e*]; their goſpel, ib. and [*f*]; that term, what originally, ib. their tenets, and why gently treated by moſt Chriſtians, ib. 214 and [*g*].

Nercaſſel, John, aſſiſts Arnauld in propagating Janſeniſm among the Romiſh churches in Holland and the Netherlands, v. 219.

Neri, Philip, founds the prieſts of the oratory in xvi cent. iv. 204; by whom aſſiſted, 205 [*y*]; is ſainted by Urban VIII. v. 242.

Nero perſecutes the Chriſtians, and why, i. 72, 79.

Neſtorianiſm, its riſe and author, ii. 65; impartial judgment concerning this controverſy, 69; its progreſs after the council of Epheſus, 71; ſucceſs in the eaſt, 72; is propagated by Barſumas of Niſibis through Perſia, 73; taught in a ſchool at Niſibis, erected for this purpoſe, ib. encouraged in Perſia, 110; its ſtate in vi cent. 144.

Neſtorians, their diviſions ceaſe, ii. 73; doctrine what, ibid. hold their founder in the higheſt veneration, 74; but maintain the doctrine taught by him to be older than himſelf, ibid. Eaſtern, diligent in exploring the true ſenſe of Scripture, 126; ſpread their doctrines with ſucceſs in vi cent. 144; introduce Chriſtianity

among the Chineſe in vii cent. 251; flouriſh under the Saracens, 187; plant the Goſpel in Tartary, and beyond Mount Imaus, in x cent. 372; frequently ſolicited by Romiſh miſſionaries to ſubmit to the papal yoke in xiii cent. but in vain, iii. 266; two factions among them, and how occaſioned, in xvi cent. iv. 180; violent methods uſed by Menazes Biſhop of Goa, &c. to reduce them to the Romiſh yoke, 181; are called Chaldeans, 257; diſtinguiſhed from other ſocieties of Chriſtians by peculiar doctrines and rites, 263; their notions of the two natures and two perſons in Chriſt explained, 264 and [u]; careful in avoiding ſuperſtitious opinions and practices, 265 and [u]; their patriarchs, ib. their ſtate in xvii cent. v. 262; offers of reconciliation with Rome, why not accepted, ib. 263; thoſe on the coaſt of Malabar perſecuted by the Romiſh prieſts, but tolerated by the Dutch, 264; refuſe to enter into the Romiſh communion, though repeatedly ſolicited by the moſt earneſt entreaties and alluring offers in xviii cent. vi. 17.

Neſtorius, founder of a ſect in v cent. 65; occaſion of his controverſy, 66; anathematized by Cyril, Biſhop of Alexanderia, 68; his charge againſt Cyril, ib. is condemned to baniſhment by a general council at Epheſus, 69; the juſtice of this ſentence examined, 70; faults to be found in this controverſy, ib. 71 and [r].

Neuſer, Adam, introduces Socinianiſm into Germany, iv. 516.

Newton, Sir Iſaac, his great character, v. 93 and [s]; the excellence of his philoſophy how proved, 94; his works, and life by whom written, ib. [t]; liberty of thinking reſtored by him and Des Cartes, and in what the admirers of the former were ſuperior to thoſe of the latter, ib.

Nice, the firſt general council at, i. 414; the account of it imperfect, 415; Arius is condemned, ib. determines the time for obſerving Eaſter, ib. and [s]; terminates the Novatian troubles, ib. condemns the Meletian ſchiſm, ib. 416 and [t, u]; ſecond council in viii cent. ii. 266; ſuperſtitious decrees in favour of image-

image-worſhip, ib. its authority and this deciſion acknowledged by the church of Rome, 267.
Nicephorus, patriarch of Conſtantinople, an account of his defence of image-worſhip, ii. 312.
——— Calliſtus, his eccleſiaſtical hiſtory, an account of, iii. 304.
———, Gregoras, his character, iii. 304; works, 360.
Nicetas, Choniates, a Greek hiſtorian in xiii cent. iii. 149.
——— David, an account of, ii. 314.
——— Pectoratus, a zealous advocate for the Greeks in xi cent. ii. 540; his chain of commentaries on Job, 547.
———, patriarch of Conſtantinople, ſuſpends the Emperor Leo the philoſopher, for marrying a fourth wife, ii. 426; deprived by the Emperor, ib. is reſtored to his dignity by his ſon, ib.
Nicholas II. Pope, his character, ii. 477 and [*c*]; his famous decree concerning the election of the Pope, 479 and [*e*].
——— III. Pope, his famous conſtitution, confirming the rule of St Francis, iii. 214 and [*æ*]; forbids all private explications of this law, 215 and [*a*].
——— IV. Pope, refuſes to crown the Emperor Rodolphus, till he acknowledged the papal pretenſions, iii. 169; his character, 184.
——— V. Pope, his great character, iii. 427; a great patron of letters, ib.
——— Henry, founder of the Family of Love in xvi cent. iv. 483; his opinions, 484.
Nicias, a polemic divine in vii cent. ii. 182; writes againſt the Gentiles, ib.
Nicolaitans, an account of this ſect, i. 143.
Nicolle, a Janſeniſt doctor and polemic divine, v. 133; his character and works, ib. [*g*, *b*]; a follower of Des Cartes, 181; patron of the Janſeniſts, 208.
Nicon, his treatiſe on the religion of the Armenians in x cent. ii. 414.
Nieder, John, his works, and the uſe of them, iii. 442.
Nibuſius, a Popiſh methodiſt, his work, v. 132 and [*d*].
Nilus, character of his works, ii. 35.

Noailles, Cardinal de, oppoſes the Bull Unigenitus of Clement XI. and the event, vi. 33.

Nobili, Robert de, account of that Jeſuit's miſſion, v. 11; his ſingular ſtratagems in Madura, ib. and [*i*]; followed by other Jeſuits with ſurpriſing ſucceſs, and the cauſes, 12 and [*m*], and *.

Noetus, his doctrine of the Trinity, i. 305; followers, whence called Patripaſſians, ib.

Nogaret, William de, ſeizes the perſon of Pope Boniface VIII. and his ill treatment of the Pope, iii. 314; proſecutes his accuſation againſt the Pope after his death, 315.

Nogent, Guibert, Abbot of, his commentaries, iii. 88; attacks the Schoolmen in xii cent. 93.

Nominaliſts, who, and whence ſo called, ii. 291 [*b*]; diſpute between them and the Realiſts in xi cent. 467; their chief, John the Sophiſt, 469; the ſtate of their diſputes in xii cent. iii. 38, 39; which continue in xiv cent. and the iſſue, iii. 308; their ſtate in xv cent. 399.

Non-conformiſts, name given to the Puritans, iv. 389; their hopes fruſtrated under Charles II. v. 415; precarious ſituation under him, ib. flouriſh under William III. 416; toleration act paſſed under him, ib. and [*b*]; their ſtate in England in xviii cent. vi. 33.

Non-jurors (high churchmen), their riſe, and the occaſion in xvii cent. v. 417 and [*ii*], 418 and [*iii*]; their notions, ib. and [*k*]; Dodwell's defence of them, and by whom anſwered, 419 and [*l*]; principles in which they differ from the eſtabliſhed church of England, 420.

Norbert, a German nobleman, founds the monaſtic order of Premontré in xii cent. iii. 71; ſilences the ſect of Tanquelmus, 119.

Normans, their ſucceſsful invaſions in ix cent. ii. 283; form new ſettlements, 284; the ſufferings of the Chriſtians under them, ib. piracy eſteemed among them, ib. [*k*]; ſoftened by living amongſt Chriſtians, 285; many converted in x cent. with their chief Rollo, 375; flouriſhing ſtate of learning among them in xi cent. 458.

Norway, Chriſtianity propagated in x cent. ii. 381; whether by Olaus, Fryguſon, or Suenon, 382 and [*n*];

[*t*]; Guthebald the moſt eminent miſſionary among them, 383.

Notker, a monkiſh hiſtorian in x cent. ii. 395.

Novatian, diſturbs the peace of the church in iii cent. i. 308; his character, ibid. his ſeverity to the lapſed under the perſecution by Decius, 309; oppoſes Cornelius choſen Biſhop of Rome, ſeparates from the church, and is excommunicated, ibid.

Nuremberg, an account of the diet in xvi cent. iv. 61, 62; peace between the Emperor Charles V. and Proteſtants at a ſecond diet, 100; the terms, ibid. the effects, ibid. the ratification of this peace in xvii cent. v. 114 and [*y*].

O.

OCCAM, William, renews the diſpute between the Nominaliſts and Realiſts, and ſtrenuous advocate for the former, iii. 309; his philoſophy forbidden, ibid. but prevails, 310; keen ſatires againſt the Pope, 349; his didactic writings, 363.

Ochin, a ſuppoſed infidel in xvi cent. iv. 159.

Ochinus, Bernardin, his opinions, iv. 435; embraces the communion of the Antitrinitarians and Anabaptiſts in Poland, where he dies, 436; ſaid to be a principal member of the ſecret aſſemblies of Venice and Vicenza, 495, 496 and [*m*].

Odenſee, the famous edict at, in xvi cent. iv. 83 and [*t*].

Odilo, of Clugni, his works, ii. 416 and [*s*]; adds All Souls to the feſtivals in x cent. 428.

Odo, Abbot of Clugni, his attempts to reform the monks, ii. 412; his new diſcipline adopted in all the European convents, ibid. character, 414; his moral obſervations on Job, a tranſcript only from a like work of Gregory the Great, 423.

—— Biſhop of Cambray, reſtores the ſcience of logic, ii. 467.

Oecolampadius, reſumes the diſpute concerning the Euchariſt with Luther, and character, iv. 363 and [*x*]; his expoſitions of Scripture, 425.

Oeconomical

Oeconomical method of diſputing introduced in ii cent. i. 190; its nature, ib. [*x*]; almoſt univerſally adopted, and to what owing, 281 and [*l*].
Oecumenical council, firſt eſtabliſhed in iv cent. i. 348.
Oecumenius, his chain, ii. 414 and [*b*].
Ogilby, his remarkable embaſſy to the King of Spain from James I. of England, v. 390, ſub not. [*i*].
Olaus, King of Norway, converted to Chriſtianity, ii. 382; is ſainted, ib. eſtabliſhes the goſpel, and by what methods, ib. [*s*].
Olive, Jean Pierre de, famous Franciſcan in xiii cent. excites new diſſenſions in the order, iii. 215 and [*b*]; the corruptions of the church of Rome, the chief object of his cenſure, 216; his fanaticiſm, ib. warmth againſt the Popes for maintaining the renunciation of property, 217 and [*f*].
Olympia, Donna, her illicit commerce with Pope Innocent X. v. 100 and [*e*].
Olympiodorus, a Platonic philoſopher in iv cent. i. 344.
Ophites, a ſect of ridiculous Heretics in ii cent. i. 233; divided into Chriſtian and Antichriſtian, 234; their tenets, whence they had their name, ib.
Optatus, his work againſt the Donatiſts, and character, i. 363 and [*m*].
Oratory, prieſts of the, founded in xvi cent. iv. 204; their name, whence, ib.
Order, its meaning when applied to Monks, ii. 413 [*h*].
Orders, eccleſiaſtical, their great vices in xii cent. iii. 64 and [*d*].
——— religious, new in xiv cent. what, iii. 354; new in xv cent. what, 437.
——— monaſtic, their ſtate in xvii cent. v. 165; reformations made, and hence two claſſes, 166 [*t*, *u*]; new, founded in xvii cent. 172.
Oreſme, Nicholas, his French tranſlation of Ariſtotle in xiv cent. iii. 308 and [*w*].
Origen, his zeal in ſpreading copies of the Goſpel, i. 245; character, 270 and [*x*]; erroneous method of explaining Chriſtian truths by the Platonic philoſophy, 273; the abuſe of it by his followers, 274; his Hexapla, fragments of it, 276 and [*f*]; allegorical method of interpreting Scripture, cenſured, 277; neglects

glects the outward letter of it, and confines his ſtudy to the hidden ſenſe of it, ib. his ſubdiviſions of this myſtical world, 278 and [g, b]; method followed by other interpreters, ib. his Stromata and principles, 279; moral works, 280; rigorous meaſures by Demetrius, Biſhop of Alexandria, in two councils againſt him, 287; his book of Principles contains dangerous opinions, 288 and [t]; his depravation and degradation variouſly received, ib. and [u]; confutes the Arabian philoſophers, 308; controverſies concerning him in iv cent. 389; troubles in the Eaſt, on account of his writings, 391; his method of interpreting Scripture followed by many, ii. 42. 115; controverſies concerning him renewed in vi cent. 132; condemned by Juſtinian, and his doctrine ordered to be ſuppreſſed, ib. and [k, l]; condemned with his followers in the fifth general council at Conſtantinople 135 and [r]; his doctrine adopted by the Quakers, v. 478. 480.

Origeniſm, diſputes about, in v cent. ii. 52; melancholy effects of them to Chryſoſtom, 53.

Origeniſts, who, i. 392.

Orkneys, Chriſtianity firſt propagated there in x cent. ii. 383.

Oroſius, obviates many objections againſt Chriſtianity in his hiſtory, ii. 13; his character, 35 and [p].

Oſiander, Andrew, his Harmonies of the Evangeliſts, iv. 305; diſputes excited by him in xvi cent. 336; his character and doctrine, ib. oppoſed by Stancarus, 338.

Oſnabrug, peace of Weſtphalia concluded at, v. 112.

Oſtorod, Chriſtopher, attempts to propagate Socinianiſm in Holland, iv. 516; is baniſhed, and his books condemned to be burned, but not executed, ib. [n].

Oſtrogoths, kingdom in Italy in v cent. and its duration, ii. 2.

Otho the Great, his zeal for Chriſtianity, ii. 383; exceſſive liberality to the clergy, and its unhappy effects, 384; obtains the Purple, and ſaluted with the title of Emperor by Pope John XII. 404; calls a council, and impriſons the perjured Pope, ib. his death and miſerable conſequences, 405; his edict, by which he and

and his ſucceſſors maintained their ſupremacy over the Biſhop and Church of Rome, 408, 409.
Otho, Biſhop of Bamberg, converts the Pomeranians in xii cent. iii. 1, 2 and [*a*].
—— IV. Emperor, depoſed and excommunicated by Pope Innocent III. iii. 171.

P.

PACHYMERES, George, his works, iii. 237; a myſtic writer in xiii cent. and his treatiſe on Dionyſius, 253.
Pacific age, that time ſo denominated when Chriſt came into the world, i. 21.
Padua, Antony of, an expoſitor of Scripture in xiii cent. iii. 246.
Paganiſm, remains of it in iv cent. although zealouſly oppoſed by the Chriſtian Emperors, i. 333; ſome remains in vi cent. even among the learned, ii. 100.
Pagans, their deities were ancient heroes, &c. i. 25; pay worſhip to material and heavenly bodies, and this accounted for, 26 and [*m*]; the rites and ſacrifices they paid to theſe deities various, ibid. had fixed times and places for this worſhip, 27; their myſteries infamous, 28; religion did not inſpire its votaries with the love of virtue, ibid. why rejected, 29; promoted univerſal corruption, ibid. and [*x*]; the two arguments uſed by their crafty prieſts in defence of their religion, 30.
Pajon, Claude, attempts to modify the doctrine of the Reformed Church, v. 379; this aſſertion corrected, ibid. [*u*]; his ſentiments miſrepreſented by his adverſaries, 380, 381 and [*y*]; his own declaration, 302 and [*x*]; tenets condemned as heterodox, ibid.
Palæologus, Jacob, maintains Budnæus's doctrine, and is burned at Rome, iv. 526.
Palamas, Gregory, Archbiſhop of Theſſalonica, ſupports the doctrine of the Quietiſts in xiv cent. iii. 373; and prevails in ſeveral councils at Conſtantinople, 374; his notions concerning the divine operation, ibid.
Palatinate, decline of the Proteſtants in xvii cent. v. 355, 556 and [*t*].

Paleſtine,

Paleſtine, its two religions, the Jewiſh and Samaritan, much corrupted among the people at our Saviour's coming into the world, i. 41; diviſion into various ſects among the learned, ibid. the decline of the Chriſtians here in xii cent. iii. 11.

Palladius, writes the Lauſiac hiſtory, and whence this name, i. 360 and [e]; his miſſion among the Scots (Iriſh) not attended with deſired ſucceſs in v cent. ii. 9 and [q]; his works and character, 34.

Pandulph, Legate of Pope Innocent III. his artful and inſolent behaviour to John of England, iii. 174, 175.

Panormitanus, Antonius, revives Latin poetry in xv cent. iii. 395.

Pantænus, is ſaid to convert the Indians in ii cent. and the fact examined, i. 149; his verſion of the Scriptures loſt, 186.

Pantheiſts, account of this impious ſect, v. 66, 67 and [u]; moſt eminent members among them, ibid. [w], 68 [x, y].

Papal power, ſaved from ruin by the force of the ſecular arm and imperial edicts in xvi cent. iv. 97.

Papin, Iſaac, propagates the doctrine of Pajon, and reduces it to two propoſitions, v. 382; refuted by Jurieu, and condemned and excommunicated, 383; turns Roman Catholic, ibid.

Paracelſiſtic (fire) philoſophy, its ſtate in xvii cent. v. 78.

Paracelſiſts, eminent in xvi cent. iv. 300; aim at the ſubverſion of the Peripatetic philoſophy, ibid. get footing in England and France, and other countries, with their motives, 301 and [x].

Paracelſus, Theophraſtus, a ſuppoſed Infidel, iv. 159; his character as a philoſopher, 165; founds the philoſophical ſect of Theoſophiſts, ibid. makes great improvements in chemiſtry, ibid. [z].

Paris, council aſſembled at, by Lewis the Meek, rejects Pope Adrian's letter in favour of image-worſhip, ii. 262.

——, frequented in xii cent. for its eminent divines, iii. 88; various ſects of divines here, 89; the firſt European Univerſity founded at in xiii cent. and whence this name, 152; ſevere diſcipline in it, 153; academy of ſciences flouriſhes in xvii cent. v. 72.

Paris, Matthew, an eminent hiſtorian in xiii cent. iii. 155.
—— William of, a metaphyſical divine in xiii cent. iii. 240.
—— John of, his great character, iii. 241 and [*n*].
—— Abbé de, pretended miracles wrought at his tomb, v. 211 [*n*].
Parthenius, patriarch of Conſtantinople in xvii cent. v. 250; oppoſes the pretenſions of Rome, which deſiſts from further attempts, ibid.
Paruta, his errors, iv. 494 and [*i*]; a member of the ſecret aſſemblies at Venice and Vicenza, 495.
Paſaginians (circumciſed), name of a ſect in xii cent. iii. 127; their great averſion to the church of Rome, ibid. two diſtinguiſhing tenets, 128.
Paſcal II. Pope, renews the diſputes concerning inveſtitures, iii. 43; impriſoned by the Emperor, 45; reſigns the Ring and Croſier, ibid. breaks the convention with the Emperor, and excommunicates him, 46; is condemned by a council at Rome, and dies, ibid. and [*b*].
—— illuſtrates the doctrine of Des Cartes, v. 181; account of his Provincial Letters, 192 [*w*]; a patron of the Janſeniſts, 208.
Paſſau, pacific treaty with the Proteſtants, iv. 120; ſome of its principal articles, ibid. [*d*].
Paterinus, a common name given to all Heretics in xi cent. ii. 404; origin of it, ibid. [*r*].
Paterius's expoſition of the Old and New Teſtament, a compilation only from Gregory the Great, ii. 178 and [*y*].
Patriarchs, the nature of their office explained, i. 179; their creation, whence, 349; Biſhop of Rome their prince, 351; their number increaſed in v cent. ii. 25; their privileges conſidered, 26; not univerſally acknowledged, ib. inconveniencies ariſing from the patriarchal government, ib. conteſts with each other, and melancholy effects, 27, 28.
Patrick, converts the Iriſh in v cent. ii. 9; founds the Archbiſhoprick of Armagh, ib. called the Apoſtle of the Iriſh, from the ſucceſs of his miniſtry, ib.
Patronage, the right of, its origin, i. 394.

Patropaſſians,

Patropaſſians, who, and why ſo called, i. 234.
Paul, called to be an Apoſtle by Chriſt himſelf, i, 63; his extraordinary character, ib.
——, the firſt hermit, i. 275; if properly ſtiled the founder of the Myſtics, ib.
—— of Samoſata, founder of a ſect of heretics, i. 306; his errors about the Trinity, 307.
——, the Deacon, his fame and works in viii cent. ii. 248.
—— II. Pope, his mixed character, iii. 430 and [*p*].
—— III. Pope, propoſes to call a general council at Mantua, iv. 102; the place objected againſt, and why, ib. and [*l*, *m*]; his propoſals for a reformation more ſpecious than real, 109 and [*w*]; diſpute about his character, 192 [*c*].
—— IV. (Caraffa) Pope, his character and arrogance, iv. 192 and [*e*]; founder of the Theatins, 202.
—— (Borgheſe) Pope, his character, v. 97; conteſt with the Venetians, 98; the occaſion and important pieces on both ſides, ib. [*b*].
—— (Vincent de), founder of the prieſts of the miſſion in xvii cent. v. 174; is ſainted, ib.
Paulicians, controverſy of the Greeks with them in vii cent. ii. 185; a ſect in ix cent. 363; perſecuted by the Greek Emperors, and conſequences, 364; their deplorable ſtate under the Empreſs Theodora, 365; meet with protection from the Saracens, and under the command of Carbeas, carry on a bloody war againſt the Greeks, 366 and [*p*]; their doctrine propagated with ſucceſs among the Bulgarians, ib. 367 and [*q*]; whether Manichæans or not, conſidered, ib. their opinion in ſix articles, 368 and [*x*]. 370 and [*y*], 371, [*z*]; miſerable ſtate under the Greeks in xi cent. 577; take refuge in Europe, 578; their reformation attempted, and warmly purſued by the Emperor Alexius, ib. where firſt ſettled, 579 and [*o*]; different names, 580 [*p*], ib. and [*q*, *r*]; their firſt aſſembly at Orleans, with their abettors, 581; having rejected lenient methods uſed for their conviction, are condemned to be burned alive, ib. their principles ſeem to be myſtic, 582 and [*u*]; another branch converted by Gerhard, and particular tenets, 583; and why adopted by ſome, 585.

Paulinus, of Aquileia, his character and works, ii. 147.
———, Biſhop of Nola, his works, i. 363.
Peaſants, their horrid war in xvi cent. and the occaſion, iv. 64 and [*b*]; their claims made religious by Munzer, with their different demands, 65; their outrages not chargeable on Luther's doctrine, 66; defeated at Mulhauſen, and their ringleader Munzer put to death, 67.
Peckham, John de, a metaphyſical divine in xiii cent. iii. 240.
Pelagianiſm, its riſe in v cent. ii. 86.
Pelagians, their tenets, ii. 87 and [*a*]; ſuppreſſed by Auguſtin's writings, 88; progreſs of their opinions in the eaſt, ib. condemned in Gaul, England, and Africa, 90.
Pelagius, account of him, ii. 86; his character unfairly repreſented by Jerome, ib. [*z*]; and impartially ſtated by Auguſtin, 87; appeals to the court of Rome, 89 and [*d*]; condemned there by Zoſimus, ib.
Pelican, a writer in xvi cent. iv. 438.
Penance, which had been long neglected, is reſtored in vii cent. by Theodore of Tarſus, ii. 181, 182 and [*c*].
Penitents, firſt allowed private confeſſion by Leo the Great, ii. 57.
Penn, William, procures a toleration for the Quakers under James II. and account of, v. 473 and [*r*]; ſettles the Quakers in Pennſylvania, which was granted him by Charles II. and ſo named from him, 474; his character, ib. and [*e*]; flouriſhing ſtate of Pennſylvania, 475; endeavours to digeſt Quakeriſm into a regular form, 478; his writings, 479 ſub. not. [*b*].
Pennafort, Raymond de, his decretals, and the fame acquired by them in xiii cent. iii. 163; his polemic works againſt the Jews and Saracens, 256; is ſainted in xvii cent. v. 242.
Pennſylvania, province of America, Quakers eſtabliſhed there, and whence its name, v. 474, 475.
People, their right of chuſing their rulers and teachers in the primitive church, i. 99; ſeem to have purchaſed this right by their oblations, 100.
Pepin, uſurps the crown of France in viii cent. ii. 229; is ſupported by Pope Zachary, 230 and [*g*]; anointed and

and crowned by Stephen, 231 and [r]; his donation to the See of Rome, 232.
Peraldus, William, his works, and the fame he acquired, iii. 241 and [m].
Pereſius, attacks and refutes the Jews in xv cent. iii. 456.
Peripatetics, flouriſh in xvii cent. v. 78; meet with formidable adverſaries in Des Cartes and Gaſſendi, 284.
Perkins, William, his treatiſes on morality and character, iv. 429 and [o].
Perrault, account of his book on the morality of the Jeſuits, v. 194, ſub [w].
Perriers, Bonaventure des, a ſuppoſed infidel in xvi cent. iv. 159.
Perſia, three perſecutions there by Sapor II. againſt the Chriſtians, i. 341.
Peter, Biſhop of Ravenna, whence called Chryſologus, ii. 35 and [t].
—— Fullo (Fuller), rejects an opinion of Eutyches, which he modifies, and excites troubles in the church, ii. 80; founder of the ſect called Theopaſchites, 81 and [l].
—— his ſuperſtitious zeal for a war to the Holy Land, ii. 439; forged letter from Heaven, to animate Chriſtians in the cauſe, ib. aſſembles a council at Placentia, and recommends the expedition againſt the Saracens of Paleſtine, 440; leads a principal diviſion of the army, and is defeated, 442.
—— Pence, what, and why ſo called, ii. 495 [e].
—— of Celle, attacks the Scholaſtics in xii cent. iii. 93.
—— the Chanter, oppoſes the Schoolmen, iii. 94 and [o].
—— de Vineis, an account of the book ſaid to be written by him, iii. 147.
—— I. Emperor of Ruſſia, introduces a change into the Ruſſian church, v. 255; a patron of the Arts and Sciences, 256; aboliſhes the penal laws againſt religious differences, and declares himſelf ſupreme head of the church, ib. eſtabliſhes a ſynod at Peterſburg, 257.
Peterſen, John William, his inventions and reveries in xvii cent. v. 328; ſtrange doctrine and ſucceſs, 329, 330 and [s].

Petit, his doctrine concerning the lawfulneſs of putting a tyrant to death, iii. 417; and condemned as a deteſtable hereſy in the council of Conſtance, and by the univerſity of Paris, 418.

Petrarch, zealous in reviving the ſtudy of the learned languages in xiv cent. iii. 306.

Petrobuſſians, a ſect in xii cent. iii. 116; doctrine held by them, ib. and [*w*].

Petrucci, Cardinal, a diſciple of Molinos, v. 235.

Petrus, Comeſtor, his abridgment of the Scriptures, iii. 80.

Peucer, attempts to reform Lutheraniſm, ſubſtituting Calviniſm in its place, iv. 341; his character and ſufferings, ib. [*r*]; writings to promote his deſign, 342 [*t*]; convocations by Auguſtus at Dreſden, 343; and at Torgaw, with the iſſue, 344 and [*x*]; impriſoned, but is afterwards releaſed, ib.

Peyrere, Iſaac la, his ſtrange doctrine, v. 239; is caſt into priſon, renounces his errors publicly, and turns Papiſt, ib.

Pezelius, his catechiſm favourable to the ſentiments of Calvin, iv. 343.

Pfaff, Matthew, zealous in projecting an union between the Lutherans and Reformed in xvii cent. and good character, vi. 32 and [*b*]; oppoſed by the Lutherans, ibid.

Phariſees, their tenets, i. 42, 43; moral doctrines, 46; bad influence, 47.

Philadelphia, whence ſo called, v. 475.

Philadelphian ſociety, founded in xvii cent. and by whom, v. 516; opinions and chief members, 517.

Philip, father and ſon, Emperors, favour Chriſtianity, i. 243; whether Chriſtians themſelves, 244 and [*d*].

—— the Solitary, an eminent moral writer in xii cent. iii. 98.

——, the Fair, King of France, his conteſt with Boniface VIII. iii. 313; vigorouſly oppoſes papal power, ib. charges the Pope with enormous vices, 314; ſends William de Nogaret to ſeize the Pope's perſon, ib. inſiſts on the formal condemnation of Boniface, and procures the removal of the papal reſidence from Rome to Avignon, 315.

Philip, of Heſſe, unjuſtly detained priſoner by the Emperor Charles V. iv. 112; the perfidious behaviour of the latter on this account, with the doubt concerning it, 113 and [*y*].

—— Theodore, the chief of thoſe who excited commotions in xvi cent. concerning excommunication, iv. 461.

Philippicus, Bardanes, Emperor of the Greeks, eſpouſes the cauſe of the Monothelites, ii. 260; orders a picture, repreſenting the council that condemned this ſect, to be removed out of the church of St Sophia, ib. commands that no images of this nature be placed in the Latin churches; his edict rejected by Conſtantine the Roman pontif, who excommunicates the Emperor, ib. is deprived of the empire, ib.

Philology, its flouriſhing ſtate in xvi cent. iv. 160; its great importance, ib. 161 and [*m*]; cultivated among the Lutherans in xvii cent. v. 295.

Philſophers, obſcure the truth, i. 34; Oriental, their firſt principles, 86; divided in ſentiments, 87; opinions concerning the Deity, 88; origin of the world, 80; the ſtate and deſtination of human ſouls, 90; ſome converted to Chriſtianity, and their converſion if advantageous, conſidered, 156; their efforts in iv cent. againſt Chriſtianity, 334; prejudices thereby received, 335; who theſe are, 336; two great ſects of them in xvii cent. v. 87; who adopted neither metaphyſical, nor mathematical ſyſtems, 94.

Philoſophical ſin, the doctrine of, what, iv. 230 [*a*].

Philoſophy, two kinds prevailed at Chriſt's birth, i. 33; the Eaſtern not much known, 83; Oriental, properly ſo called, what, 85; the ſucceſs of the Platonic due to Plotinus in iii cent. 260; Platonic, moſt prevalent in iv cent. 343; promoted by Julian, 344; its progreſs prevented by the incurſions of the Goths, ii. 21; Ariſtotelian, revived in v cent. ib. but decried in vi cent 107; its deplorable ſtate in vii cent. 168; Ariſtotelian, flouriſhes in viii cent. 216; revived in ix cent. chiefly by the encouragement of Bardas, 287; confined within the circle of the Dialectics in xi cent. 464 and [*m*]; encouraged among the Greeks in xii cent. iii. 28 and [*a*]; three different methods of teaching it

in this cent. 36; aſtrology mixed with it in xiv cent. and conſidered as magic, with the event, 310; Platonic in high eſteem in xv cent. 396, Ariſtotelian, dangerous to revealed religion, 398; its ſtate in xvi cent. iv. 162; in xvii cent. v. 282.

Philoſtratus's compariſon of Chriſt with Apollonius Tyaneus, i. 256; its pernicious conſequences, 257.

Philotheus, his works, iii. 360.

Philoxenus, Biſhop of Alexandria, rejects Eutyches's opinion, and modifies it, ii. 80.

——— the Syrian, his tranſlations of part of the Scriptures into the Syriac language, ii. 126.

Phocas, made Emperor by unjuſt means in vii cent. ii. 156; engages to give the Pope the title of Univerſal Biſhop, ib.

Photinus, Biſhop of Sirmium, author of an heretical ſect in iv cent. i. 425; his erroneous notions concerning the Trinity, ib. is degraded, and dies in exile, 426.

Photius, Patriarch of Conſtantinople, his learning, ii. 286; explains Ariſtotle, 287; his works and character, 312; expoſition of Scripture, not to be recommended as a model to other commentators, 325 and [*o*, *p*]; firſt controverſy between the Greeks and Latins on his account, 350; mutual excommunications, 351; the ſecond conteſt, in which he is degraded, 352; engages the Biſhops to eſpouſe his cauſe, as a public cauſe of the church, 353; brings articles of hereſy againſt the Latins, ib. and [*y*]; which are anſwered, 354; is reſtored to his See by Baſilius the Macedonian, and with the conſent of the Pope, 355; neglecting to fulfil the conditions made with the Pope, is excommunicated, and again degraded. ib.; the Pope's unjuſt demands rejected by the Greeks, 356; hence diſputes aroſe, which ended in a total ſeparation between the Greeks and Latins, ib.

Phranza, George, his works, iii. 439.

Pichon, the Jeſuit, renews the diſpute concerning the frequent receiving of the Euchariſt, iv. 232; is cenſured by the French Biſhops for it, ib.

Pictet, a French writer in xvii cent. v. 364; his moral writings, ib.

Pietiſm,

Peetiſm, controverſy concerning, its riſe in xvii cent. v 312; by whom begun, ib. Spener's privite meetings and his noble deſign in them, 313; his book of *Pions, Deſires*, for promoting vital religion, with abuſes thereon, ib. complaints againſt it, and commotions at Leipſic, 314; biblical colleges founded, by whom, and for what end 315; the name Pietiſts to whom applied, ib. progreſs of theſe debates, 316; extravagant fanaticiſm, and conſequence, 317, 318 and [*m*]; debates carried on with Spener and the divines of Hall, ib. ſubject of theſe debates, 319; firſt, a thorough reformation of the divinity ſchools propoſed, 320; diſputes that hence aroſe, 321; the ſecond great object of debate, whence aroſe endleſs controverſies, 322; theſe Pietiſts proceed ſtill further in two points, with the objections to them, ib. the third principal object which they inſiſted on, 323; various characters of theſe reformers, who endeavoured to promote piety at the expence of truth, 324,

Pietiſts, their order founded in xvii cent. v. 175.

——— reformed, account of, v. 315; laws enacted againſt them, 318; their ſtate in xviii cent. vi. 26.

Pilatus, Leontine, his zeal in reviving the ſtudy of the Greek language in xiv cent. iii. 306.

Pin, Dr. Ellis du, Expoſes the injuſtice of the papal claims, v. 151; account of the correſpondence carried on between him and Archbiſhop Wake, relative to a project of union between the Engliſh and Gallican churches, vi. 68. See *Wake*.

Piſa, the famous council aſſembled at in xv cent. to terminate the diviſions in the papal empire, iii. 402; is unſucceſsful, ib.

Piſcanus, Raynerius, his ſummary of Theology, iii. 361.

Piſcator, John, his doctrine concerning the obedience of Chriſt, v. 371; is adopted by the Romiſh church, and the Reformed in France, 372 [*ii*], 374 [*k*].

Piſides, Gregory, his works, ii. 174.

Piſtorius writes againſt the treaty of Paſſau, iv. 293.

Pius II. Pope, his character, iii. 428; obtains the abrogation of the Pragmatic Sanction, 429 and [*n*];

his impudent retraction of former opinions, 430; enjoins ſilence on the worſhip of Chriſt's blood, 458.
Pius IV. Pope, an account of, iv. 193.
—— V. eminent for his auſterity, and ſainted, iv. 193 [*g*].
Place, M. de la, his opinions concerning original ſin, and conteſts occaſioned by it in xvii cen. v. 377; condemned by the Synod of Charenton, yet are received by many, ib. churches of Switzerland alarmed at the progreſs of his opinions, with their proceedings againſt him, 436.
Placette, La, his moral works, v. 364.
Planadus, Maximus, his character, iii. 304.
Plato, his notions concerning the Deity, i. 36; the defects of his philoſophy, ib. an accuſation againſt him not ſtrictly true, ib. [*b*]; his works tranſlated into Latin by Victorinus, ii. 19; greatly admired in v cent. 20; his Timæus more commended than underſtood in x cent. ii. 396; his opinions, by whom adopted in xii cent. iii. 28; philoſophy revived in xv cent. 396.
Platonics, their tenets, i. 36; defects, ib; ſchools more frequented than thoſe of the Stoics, 167; new, their riſe in Egypt ii cent. ib; why ſo called, and their ſeeming candour, 268; whence ſtiled Eclectics, ib. their diſcipline approved by Chriſtians, ib. prefer Plato to all others, 169; the principles of their philoſophy, as improved by Ammonius, 171; and its chief articles, ib; and moral diſcipline, 173; flouriſh in iii cent. 260; ſome converted to Chriſtianity, 262; their ſtate in iv cent. 344; principles adopted by expoſitors of Scripture, 365; their ſtate in v cent. ii. 20; oppoſe Chriſtianity by their writings in vi cent. 96; their ſuppreſſion. 109.
Platoniſts, their attempts againſt Chriſtianity in iii cent. i. 244; different ſects among them, 261.
Pletho, Gemiſtius, promotes the Platonic philoſophy in xv cent. iii. 395; and the Greek language, 440.
Plotinus, his doctrine univerſally propagated in iii cent. i. 260 and [*k*]; oppoſes the Gnoſtics with the Chriſtians, and whence, 295.

Plutarch,

Plutarch, his character, i. 166; renews the celebrated academy at Athens in iii cent. 261.
Pocheſius, heads the ſpiritual libertines in xvi cent. iv. 430.
Podoniptæ, Mennonites ſo called, and whence, iv. 474.
Poiret, Peter, a follower and defender of Bourignon, his mixed character, and remark thereon, v. 516; his works, ib. [*b*].
Poland, commotions excited there by Stancarus, iv. 339 and [*m*]; progreſs of the Reformation here in xvi cent. 405; Servetus's doctrine introduced there by Goneſius, 494.
Poles, their converſion in x cent. and the methods uſed, ii. 375.
Politian, a ſuppoſed infidel in xvi cent. iv. 159.
Polliac, John de, oppoſes the Mendicants in xiv cent. iii. 331; his opinions condemned by Pope John XXII. 332 and [*c*].
Polycarp, his epiſtle to the Philippians diſputed, i. 113 and [*d*]; ſuffers martyrdom in ii cent. under Antoninus, 162; confers with Anicet about the time of keeping Eaſter, 208.
Pomeranians, converted to Chriſtianity in xii cent. by Otho, Biſhop of Bamberg, iii. 1, 2; receive Albert for their firſt Biſhop, ib.
Pomerius, Julian, his confutation of the Jews, and other works, ii. 175; his vain attempts to reconcile the ſeeming contradictions in Scripture, 178.
Pomponace, Peter, an eminent ſophiſt in xv cent. iii. 398; his opinions nót very different from the notions of the Pantheiſts, ib.
Pomponatius, a ſuppoſed infidel in xvi cent. iv. 159.
Pongilup, Armannus, his fame and piety, iii. 224; reaſons to believe him not the founder of the Fratricelli, ib. [*p*].
Pontius, of Nola, his good character and works, ii. 36 and [*s*].
Popes (Roman pontifs), when firſt diſtinguiſhed by a certain pre-eminence over other Biſhops, i. 264; in what ſenſe this ſuperiority muſt be underſtood, 265; their power in iv cent. whence, 351; the double election, and its melancholy conſequence, 352; the limits of

of their authority, 353; ſteps laid for their future deſpotiſm, ib. the fourth council of Sardis is ſuppoſed to favour it, 354; their juriſdiction how increaſed in v cent. ii. 29; ſupremacy not acknowledged by the Africans and others, ib. contest with the Biſhop of Conſtantinople for unlimited ſupremacy, 113; are ſubject to the controul of the Gothic princes, ib. obtain the title of *Univerſal Biſhops* from the tyrant Phocas in vii cent. 169; their views of univerſal power oppoſed, and by whom. and the conſequences ib. 170; ſubject to the Emperors, ib. raiſed to the dignity of temporal princes by the uſurper Pepin, 232 and [*t*]; the nature of their juriſdiction under Charlemagne, 236, 237 and [*z*, *a*]; their dignity leſſened by the Grecian Emperors, 239, 240; and made ſubordinate to them and the Latin monarchs, 243, 244; and limited by the civil power, 245; their opinions oppoſed in councils aſſembled by the Francs and Germans for terminating diſputes relative to image worſhip ib. the Emperor's approbation neceſſary to their conſecration, 298, 408; their power augmented by the diviſions of the empire in ix cent. 302; diveſt the Emperors of eccleſiaſtical authority, 303; diminiſh the power of councils and the Biſhops, 304 and [*y*]; frauds and forgeries to ſupport their claims, 305, 306 and [*z*, *a*, *c*]; the cauſe of the vices among the clergy in x cent. 400; their ſupreme legiſlative authority, oppoſed by the German, French, and Italian Biſhops, does yet gain ground by the adulatory ſervices of ſome minions among the Biſhops, 409; the right of canonization, though uſurped by John XV. is not ſolely veſted in them till xii cent. 423; their motives for encouraging the firſt cruſade, 446 and [*y*]; aſſume the name of Popes, or Univerſal Fathers, in xi cent. when their authority was at the higheſt, 472; confirmed in their See by the approbation of the Emperors, 474, 475; the right of electing them veſted in the college of Cardinals, excluding the conſent of the clergy and people, 487; the Imperial privilege in electing them violated, 488; acceſſions to their power by the zeal of Pope Gregory VII. 492; called Paterini, and whence, 504 and [*r*]; the Romiſh ritual impoſed by them

them on all the Latin churches, and the cuſtom of performing divine ſervice in Latin among all the Weſtern churches, had their riſe in xi cent. 574. 574; violent diſſenſions between them and the Emperors, concerning the extent of power, and unhappy conſequences, in xii cent. iii. 42; deprive Biſhops of the right of canonization, 62; and of the power to grant indulgences, 84; promote cruſades in xiii cent. and why, 133; methods taken at this time to acquire univerſal dominion, 165; their arrogant claims oppoſed by civil and eccleſiaſtical powers, 167; great acceſſions of power due to Innocent III. and Nicolas IV. 168, 169; the advantage they derived from the orders of Mendicants, and their returns for theſe favours, 199, 200 and [x, y, z, a]; their authority diminiſhed under the Gallic pontifs, 361; their power declared to be inferior to that of general councils at the councils of Conſtance and Baſil, 404. 422; deprived of their Expectances, Reſervations, and Proviſions, at the latter council, 422; their zeal for propagating Chriſtianity in xvi cent. examined, iv. 154; manner of their elections, 169; what diſtinction muſt be made betwixt the authority and the court of Rome, 174 and [e]; debates concerning their power, ib. find zealous advocates for their authority in the Jeſuits, 188; their infallibility and unlimited ſupremacy not univerſally acknowledged by the church of Rome, 226.

Pordoge, a member of the Philadelphian ſociety, an account of, v. 517.

Porphery, oppoſes the Platonic philoſophy to the doctrine of the Goſpel, i. 255; a more virulent than formidable enemy of Chriſtianity, ib. his works againſt the Chriſtians, burned by order of Conſtantine the Great, ib. [c]; the anſwers to this work loſt, 255, ſub fin. not. [c]; a profeſſed admirer of Plotinus, 260 and [k].

Porre, Gilbert de la, charged with blaſphemy, and ſubmits his opinions to the arbitration of the Pope, iii. 96; his errors the conſequence of an exceſſive ſubtilty, and metaphyſical method of explaining the Chriſtian doctrine, 97.

Port-Royal, convent of, deſcribed, v. 225; ſanctity of the religious in it, and its fame, 228 and note; demoliſhed by Lewis XIV. at the requeſt of the Jeſuits, 229.

Portugal, her conteſt with Rome in xvii cent. v. 149; throws off the Spaniſh yoke, ib.

Poſitivi, Chriſtian doctors, ſo called in xii cent. and why, iii. 92.

Poſſevin, Anthony, a Jeſuit miſſionary, his fruitleſs attempt to unite the Romiſh and Ruſſian churches in xvi cent. iv. 273; writes againſt the Proteſtants, v. 104.

Potter, Archbiſhop of Canterbury, maintains the authority of church and clergy of England againſt the attempts of Biſhop Hoadley, to diminiſh it, and his character, vi. 34.

Praetorius, his work, "Tuba Pacis," to convert Proteſtants, v. 126 and [*r*].

Prague, Univerſity of, &c. right of ſuffrages divided by its founder into four nations, iii. 408; encroachments made by the German nation on this account, and conteſt about it in xv cent. fatal to John Huſs, 409.

———, Jerome of, condemned and burned alive in xv cent. iii. 411; the true cauſes of this proceeding, 412, 415 and [*x*, *a*, *b*].

Praxeas, his notions concerning the Trinity, i. 235; his followers called Monarchians, and whence, ib.

Prayers, the addition of Ave-Maria made to them in xiv cent. iii. 371.

Predeſtinarians, whence their riſe in v cent. ii. 86; their doctrine, 90; oppoſed by Auguſtine, ib. the opinion of ſome concerning the reality of this ſect, 91 and [*g*].

Predeſtination and *Grace*, controverſy concerning, in ix cent. ii. 343; begun by Godeſchalcus, a Saxon, ib. its ſtate in xvi cent. iv. 369; Calvin's doctrine of it, 380.

Premontrè, an order of Monks founded by Norbert in xii cent. iii. 72; their univerſal fame, ib. exceſſive poverty at firſt, and future opulence, ib. [*q*]; diſcipline chiefly modelled by St Auguſtine's rule, ib. and [*r*]; firſt arrival into England, 73, ſub fin. not.

Preſbyter,

Preſbyter, its import, i. 101 [*b*], ib. [*c*].
Preſbyterians, flouriſh under Cromwell, v. 407, 408.
Preſcription, how pleaded againſt error, in iii cent. i. 282 and [*m*]; polemics reſt upon it in xvii cent. v. 133.
Preſter, John, an account of in xii cent. iii. 9, 10 and [*n*]; his ſucceſſor deprived of his kingdom by Genghis Khan, 11; the conſequence of his death on the affairs of the Chriſtians in Tartary, 24.
Prieſthood, an artful parallel between the Jewiſh and Chriſtian, i. 179; its pernicious effects, 180.
Primaſius, of Adrumetum, his works, ii. 122. 127.
Printing, this art diſcovered in xv cent. i. 392; by whom invented, ib. and [*p*].
Priſcillian, revives the Gnoſtic hereſy in iv cent i. 427; condemned to death by the order of Maximus, 428; an account of his proſecutor, ib. [*m*].
Priſcillianiſts, their tenets imperfectly repreſented, and how far they reſembled the Manichæans, 429 and [*o*].
Probability, doctrine of, inculcated by the Jeſuits, and what, iv. 230 and [*a*].
Proculus, a modern Platonic in v. cent. his character, maſters, and diſciples, ii. 20 and [*m*].
Procopeus, of Gaza, his works, ii. 120; his character as an expoſitor of Scripture, 127.
Propagation of the Goſpel in foreign parts, account of that ſociety, v. 49.
Prophets of the New Teſtament, the nature of their office, i. 102; fanatical in xvii cent. v. 342.
Proſper, of Aquitain, an eminent polemic writer in v cent. ii. 37; his moral works, 47.
Proteſtants, whence this name, iv. 33 and [*b*]; deliberate about forming a league, on the Emperor's arreſting their ambaſſadors, 74; but come to no determination 75; diſſenſion among them about the Euchariſts, 76; preſent a confeſſion of their faith at Augſburg, 91; object to a council being called at Trent, and why, 108; attempt to propagate the Goſpel in foreign parts, 157, 158 and [*k*]; their miſſions in Aſia, v. 38; in America, 45; perſecuted by Rome in xvii cent. 114; milder methods uſed by Rome, 122; different propoſals of their enemies, ib. public and private conferences

ferences between the doctors of both churches, but the breach is widened, 124 and [x]; methods of reconciliation by the Romaniſts ineffectual, ib.

Proteſtants, French, a great variety in their religious ſentiments, iv. 383; join in communion with the church of Geneva, 384; their ſufferings, ib. 385; peace-makers, among them in xvii cent. v. 129; Engliſh peace-makers, William Forbes, ib. and [a]; Dutch, Grotius with the bad fruits of their labours, and George Calixtus's conduct, 140; deſertions from the Proteſtant to the Catholic church in this cent. perſonal only, 136; as Chriſtina of Sweden, ib. [l, m]; Wolfgang, William Count Palatine, Chriſtian William of Brandenburg, ib. Erneſt of Heſſe, 137 and [n]; and other learned men, 308; divided into four ſects, 370.

Pruſſia. See *Liturgy*.

Pruſſians, murder their miſſionaries Boniface and Bruno, ii. 437; compelled to receive Chriſtianity, ib. compulſive methods uſed for their converſion in xiii cent. and the ſucceſs of them by the Teutonic knights iii. 142 and [u].

Pſellus, Michael, expounds Ariſtotle, ii. 287; his great character, 458, 540; his commentaries, 547.

Pſolemaites, Valentinian ſect in ii cent. i. 232.

Purgatory, its analogy to Pagan ſuperſtition, ii. 40 and [a]; the ſucceſs of this doctrine in x cent. ii. 417; dreadful more than infernal torments, ib.

Puritans, (Nonconformiſts), their riſe in xvi cent. iv. 388; uncharitableneſs of the Lutherans, and humanity of the Reformed towards them, ib. and [k]; two claſſes refuſe to aſſent to Queen Elizabeth's proceedings, 390; their hiſtory by Neal, and character, 391 and [m]; their ſentiments and doctrine, ib. further exaſperated, and opinion concerning excommunication, 394 and [o]; their diſguſt at the rites impoſed, and at other uſages, ib. 395 and [p, q, r,]; the principles of their ſentiments on church-government and worſhip in anſwer to the Queen's Commiſſioners, 396, 398; divided into a variety of ſects, 400; controverſy between them and the church of England, with the conduct of the Helvetic church to the latter, and the reaſons, 436; conteſt about doctrinal points, 438 and

and [*d*]; their miſſions to America, v. 48 and [*r*]; their ſtate under James I. 384; hope for better times, but are diſappointed, ib. 392; reſolution in favour of them, 416 and [*b*].

Q.

QUAKERS, propagate their doctrine without reſtraint under Cromwell, v. 410; their hiſtory, and whence denominated, 466; riſe and founder, ib. 467 and [*i*]; anonymous letter in defence of their founder cenſured, ib. ſub not. [*i*]; tumults and proceedings againſt them, 468 and [*k*]; their firſt attempts under Cromwell, 469; ſtrange inſtances of moſt extravagant fanaticiſm, 470 and [*k*]; vain attempts of Cromwell to ſuppreſs them, 471; progreſs of this ſect under Charles II. ib. aſſume a regular form of diſcipline, with their chief members, 472 and [*n*]; their ſufferings during this reign, and on what account, ib. and [*o*]; are tolerated under James II. and William III. and whence, 473 and [*r*]; attempt to propagate their doctrine in other countries, and ſucceſs, 474; their ſettlement in America, and how, ib. inteſtine diſputes and conteſts among them, 475; concerning the reality of the hiſtory of Chriſt's life and ſufferings, and which denied by them, 477 and [*y*, *z*]; their religion conſidered in a general point of view, 478; and digeſted into the form of a regular ſyſtem, and by whom, ib.; authors to be conſulted concerning them, and the account of Barclay's works, particularly his catechiſm, 479 and [*b*]; their fundamental doctrine, and the ſame with that of the ancient myſtics, 480, 481 and [*c*]; tenets that ariſe from this fundamental principle, 481; their opinion of the future reſurrection, 483 and [*d*]; doctrine concerning Chriſt, ib. 484; religious diſcipline and worſhip, 485; reject baptiſm and the Euchariſt, ib. their moral doctrine comprehended in two precepts, and what they are, ib. diſtinguiſhed from all other Chriſtian ſects, and how, with their ſingular cuſtoms, 486; relax their former auſterity, 487; form of eccleſiaſtical government, ib. method of preaching changed, 489 and [*d*].

Queſnel, Paſcaſius, his celebrated New Teſtament, with the condemnation of it by Pope Clement XI. v. 198 and [*b*, *c*]; patronizes Janſeniſm, 208; diſputes in the Romiſh church, on account of his New Teſtament, and bad conſequence of its condemnation, vi. 13.

Quietiſm, controverſies occaſioned by its doctrine in xvii cent. v. 231.

Quietiſts (Heſychaſts), their riſe in the eaſt in xiv cent. iii. 372; the ſame with the Myſtics, ib. employ their time chiefly in contemplation, ib. their notions of a celeſtial light within them, ib. 373 and [*q*]; branded with opprobrious names, ib. and [*r*].

Quinſextum, council of Conſtantinople in vii cent. why ſo called, ii. 184 and [*g*], 198; enacts laws about ceremonies, with the nature of its acts, ib. fix of its canons rejected by the Romaniſts, ib. [*u*].

Quintin, one of the leaders of the Spiritual Libertines, iv. 430.

R.

RABANUS, Maurus, Archbiſhop of Mentz, his great character, ii. 291; called the Light of France and Germany, 313; his commentaries, 327; ſcriptural allegories, ib. expoſes the errors of the Jews, 332; writes againſt Radbert's doctrine of the Euchariſt, 340; oppoſes Godeſchalcus in his notions of Predeſtination and Grace, 344; the riſe of the quarrel between them, 348 and [*r*].

Rabelais, a ſuppoſed infidel in xvi cent. iv. 159.

Racow, catechiſm of, iv. 521 and [*q*]; a collection of popular tenets, and not a rule of faith, ib. a ſeminary erected there, 522; ſtudents of, vent their rage againſt a Crucifix, whence the downfal of the Socinians in Poland, v. 500.

Radbert, Paſcaſius, an account of him and his works, ii. 315; his notion of the *local* preſence of Chriſt's body in the Sacrament, 340 and [*k*]; and this doctrine oppoſed by Bertram, 340; Scotus's preciſion, with the fluctuating opinions of others, 342; his diſpute with Bertram, concerning the manner of Chriſt's birth, 350.

Ramæans, a philoſophical ſect in xvi cent. iv 299; oppoſe the Ariſtotelians, ib. 283.
Ramus, Peter, a philoſopher in xvi cent. his character, iv. 165; his philoſophy preferred to Ariſtotle, iv. 424.
Rance, Bouthelliers de, his converſion and great character, v. 171 and [*b*].
Raſa, Procopius, the head of the Huſſites, his character, iii. 447.
Ratbier, Biſhop of Verona, his works and character, iii. 415.
Ratbman, Herman, controverſy occaſioned by his writings, and character, v. 333; his doctrine miſrepreſented, ib. real doctrine reduced to four principal points, and what theſe are, ib. and 334; dies in the height of the controverſy, which then gradually decreaſes, ib.
Ratiſbon, Diet, memorial for peace, and the reſult, iv. 107; new conference held there, 108; the Proteſtants proteſt againſt the Trent decrees, and are proſcribed, ib.
Raymond, de Sabunde, his natural theology, iii. 456.
———, Earl of Thouloufe, is excommunicated, and why, iii. 274; re-admitted into the church, and oppoſes the pretended Heretics, 275; his kingdom given away by Innocent III. Pope, to Simon Earl of Montfort, ib. conteſt between his ſon and Simon's ſon, 276; oppoſition of the former againſt the Pope, fruitleſs, ib. accounts of this war where to be found, 277 [*q*].
Realiſts why ſo called, ii. 292 [*b*]; Schoolmen chiefly ſuch in xiii cent. iii. 248; their defects, ib. 249; their diſputes with the Nominaliſts in xiv cent. 308.
Reformation, its hiſtory in xvi cent. iv. 6 and [*o*]; its foundation laid in the revival of letters, 9; how the people were in ſome meaſure prepared to receive it, 16; ardently deſired, 26; how far attempted, and its dawn riſes unexpectedly, 28; its riſe and progreſs in Denmark, 78; diſtinction in that of Sweden and Denmark, 85 and [*w*]; the meaſures taken about doctrine and diſcipline commendable, but not ſo in reforming the clergy, ib. how far this obſervation is juſt, ib. [*w*, *x*], its riſe and progreſs in France, 87; and in other European ſtates, 90; its hiſtory

from the Augſburg confeſſion till the war ſubſequent upon the Smalcald league, 91; from the Smalcald war till the peace of religion at Augſburg, 111; a judgment of it, and the means uſed for producing it, 134; civilized many nations, 167, 168.

Reformation, its riſe in England, iv. 104, 105 and [*p*, *q*, *r*]; the nature and effects of this firſt dawn of the Reformation here, 106; gains ground here, 122; how promoted by Edward VI. and his character, ib.

——— takes place in Scotland, iv. 124; eſtabliſhed by Knox, with his character, 125 and [*g*], 126 and [*b*].

———, its ſucceſs in Ireland, iv. 126; Queen Mary's deſign to extinguiſh it, how prevented, 128 [*ss*].

——— its progreſs in the United Provinces, iv. 129; conduct of the nobility and people at this time, conſidered and explained, 130 [*o*]; the religion of Switzerland eſtabliſhed here, and univerſal toleration, with ſome diſtinction, 131 and [*q*].

——— in Italy, its progreſs, iv. 132.

——— in Spain, its dawn ſoon prevented from ſpreading, iv. 132; executions from the Inquiſition upon the death of Charles V. ib.

Refugees, French, their character, iv. 360.

Regale, a right enjoyed by the French Kings, and oppoſed by Innocent XI. in xvii cent. v. 153, 154 and notes.

Regino, Abbot of Prun, an account of, ii. 316.

Reinboth, ſingularity of his opinions, v. 336; ſeverely cenſured by Danhaver, ib. oppoſes Lubienniccius's attempts to eſtabliſh Socinianiſm in Holſtein, v. 502.

Reineccius, a famous Lutheran Hiſtorian in xvi cent. iv. 296.

Relics, exceſſive veneration for them in ix cent. ii. 313; by what arts collected, 324.

Religion, early method of teaching it in the Chriſtian church, i. 115; corrupted by the principles of modern Platoniſm, 273; its ſtate in iv cent. 364; degenerates into ſuperſtition, 365; pious frauds, whence, 367; method of explaining Scripture on Origen's plan, 369; its doctrines determined with more accuracy in v cent. ii. 37; conſequences, and the increaſe of ſuperſtition

ſtition in ſupplicating Saints and worſhipping images, 38; efficacy attributed to the bones of martyrs, and to the figure of the croſs, 39 the purification of departed ſouls, and benefits hence ariſing to the Romiſh church, 40 and [a]; practical, how explained in vi cent. and methods uſed for advancing it, 129; remiſſion of ſins purchaſed by liberality to monks and churches, 173; its deplorable ſtate and ſuperſtitions in vii cent. 176; this exemplified from St Eloi's life, ib. and [w]; placed in purifying fire and offerings, 177 and [x]; its decline in viii cent. 248: the ignorance and ſuperſtition of ix cent. and the cauſes, 317, 318; its ſtate in x cent. 417; an univerſal opinion of the final diſſolution of all things being at hand now prevailed, 419; whence this notion, 420 [u]; the preparations thought neceſſary againſt this expected change, 420; made to conſiſt in the obſervance of external rites in xi cent. 543; its melancholy ſtate in xii cent. iii. 81, 82; attempts of many to reform abuſes, why unſucceſsful, 83; a general and deplorable account of it in xiii cent. 241; two eminent ſources of corruption introduced, 242; its dignity degraded by the great variety of rites, 259; corrupted in xiv cent. and hence the number of ſectaries increaſed, 361; many defenders engage to prevent its total decay in xv cent. 445; reduced to mere external pomp and ſhew, 460.

Religions, the variety in the Pagan world produces no diſſenſions, and whence, i. 24.

Religious, errors, their puniſhment by civil penalties, and when introduced, i. 382.

Remi, Archbiſhop of Lyons, defends Godeſchalcus, and his doctrine, ii. 345.

Remegius, Biſhop of Auxerre, his expoſitions, ii. 327; other works, 328.

Remonſtrants, Arminians ſo called, and why, 440.

Reſervation, eccleſiaſtical, ſtipulated by Charles V. for the Roman Catholics in xvi cent. iv. 292 and [k].

Reſtitution, edict iſſued out in Germany in xvii cent. v. 110; how put in execution, 111 and [v].

Reuchlenus, John (Capnion), reſtores learning among the Germans in xv cent. iii. 394.

Rheims, William of, his works adapted to excite pious ſentiments, and to promote practical religion, iii. 79.
Rhinſberg, ſolemn aſſembly of the Collegiants holden every year, and for what end, v. 506, 507.
Rhinſbergers. See *Collegiants*.
Rhodes, Alexander of, his miſſion to Siam, &c. v. 14; ſucceſs, and the Pope's regulations thwarted by the Jeſuits, with the latter's injurious treatment of the Papal miſſionaries, 15 and [*o*].
Rhodius, Nilus, a warm advocate for the Greeks in xiv cent. iii. 360.
Ricci, Matthew, a zealous miſſionary in xvi cent. iv. 157; obtains a grant from the Emperor, to propagate the Goſpel in China, ib. and [*b*, *i*]; founder of the Chriſtian church in China, declares for the innocence of Chineſe rites, and how explained, v. 25; this opinion rejected by ſome miſſionaries, ib. and [*v*]; progreſs of this diſpute in favour of the Jeſuits, yet turns againſt them, 26; buſtle on both ſides, at the Pope's appointing a congregation to examine it, ib. 27 and [*w*, *x*]; this diſpute reducible to two great points, and the firſt of theſe, 28; the queſtion on it ſtated, ib. anſwered by the Jeſuits in the affirmative, by their adverſaries in the negative, and why neither ſide ſatisfactorily, 29; ſecond point, and the queſtion thereon, 30; Jeſuits, concluſion from it, ib. whether juſtifiable, 31 and [*y*]; what their adverſaries maintain, with an account of the honours paid to Confucius, ib. and [*z*].
Richeri, Edmund, oppoſes the Pontifical authority over the Gallican church in xvi cent. iv. 217; his character as a commentator, ib.
Richlieu, Cardinal, his attempts to reclaim the Proteſtants, v. 125; followed by others of leſs note, 126; deſpotic maxim of, 351 and [*r*].
Rickel, Dionyſius, a myſtic in xv cent. iii. 443.
Rigouriſts, Janſeniſts, ſo denominated, and why, v. 221.
Rimini, Gregory de, a ſcholaſtic divine in xiv cent. iii. 361.
Rites. See *Ceremonies*.
Rivet, aſſiſts Voet in his controverſy with Des Cartes, v. 224.

River,

Rivier, propagates the philoſophy of Paracelſus at Paris, in xvi cent. iv. 301.
Rivius, a moral writer, iv. 309.
Robert, King of France, his ardent zeal for cultivating letters, and ſucceſs, in xi cent. ii. 459.
Robert, Abbot of Moleme, founder of the Ciſtertian monks in xi cent. ii. 530.
——— of Arbriſelles, founder of the Fontevraud order of monks in xii cent. iii. 70; his ſingular diſcipline and rules, how defended, ib. accuſed of criminal converſation with his female diſciples, 71 and [*p*]; ſome Nuns of this order brought into England, 72, ſub fin. not. [*p*].
——— de Sorbonne, founder of a college for the ſtudy of divinity in xiii cent. iii. 153 and [*f*].
Robinſon, John, founder of the Independents in xvii cent. v. 401; his writings, ib. ſub not. [*p*]; endeavours to reform the Browniſts, and ſucceſs, 405.
Rochelle, city of, granted to the Reformed in France, v. 350; taken from them by Lewis XIII. and terrible conſequences of it to the Reformed, 351.
Rocheſter, Earl of, his character, converſion, and death, v. 54, 55 and [*c*, *d*].
Roderic, Chriſtopher, a famous Jeſuit, and miſſionary in Egypt, but unſucceſsful, in xvi cent. iv. 178.
Roell, Herman Alexander, controverſy ſet on foot by him about the uſe of reaſon in religion, and account of, v. 49; his ſentiments concerning the generation of the Son of God, 430; notions about divine decrees, &c. greatly different from the Dutch church, ib. and [*t*]; condemned with his diſciples as heretics, and their ill treatment after his death, with obſervations on this remark, 431 [*tt*].
Roger, Count of Sicily, expels the Saracens out of Sicily in xi cent. ii. 437; obtains from Pope Urban II. a grant of ſupreme authority in matters of religion, which is ſtill veſted in the kings of Sicily, 438; his ſucceſſors called Dukes till xii cent. when Sicily became a kingdom, ib.
Robas, Chriſtopher de, Biſhop of Tinia, his pacificatory attempts in xvii cent. v. 128.

Rollo, firſt Duke of Normandy, his converſion in x cent. ii. 374; his motives, ib. the influence of his example on the army, ib.

Romanis, Humbert de, his attempts to reform the monks in xiii cent. iii. 240; his Spiritual Inſtitutes, 253.

Roman empire, its extent advantageous to Chriſtianity, i. 20; ſubject to four prætorian prefects in iv cent. 349; its ſtate in v cent. ii. 1.

——— tribunals, eccleſiaſtical cauſes how determined by them, ii. 45; the pernicious effects of this cuſtom, and whence the number of ſpurious writings in v cent. ib. and 46.

——— Catholic faith, derived from two ſources, iv. 208; uncertainty about its real doctrines, ib. difference of opinion about determining doctrines and controverſies, 209.

——— religion, its principal heads, and whence to be known, iv. 212, 213 and [*k*].

Romans, impoſe the names of their own deities on thoſe of other nations, and hence the perplexities in the hiſtory of the ancient ſuperſtitions, i. 23 and [*b*]; their ſyſtem of religion different from the Greeks, 30; introduces their rites among the conquered nations, 31; why they perſecuted the Chriſtians, 73—75; ſtate of learning and philoſophical ſects among them, 93; introduce letters and philoſophy into the conquered nations, 94.

Rome, its Biſhops. See *Popes*.

——— the decline of this church, and whence dated, iv. 175; its internal conſtitution ſtrengthened by various ways, 183.

——— attempts to ruin the Proteſtants, iv. 19; but unſucceſsful, 21; conferences held on both ſides, 26; the intereſt of this church loſes ground in the eaſt, 41; two ſtrong inſtances of it, 42; the Pope's authority in its decline, 48.

——— rupture between Pope Paul V. and Venice, v. 145; wiſe conduct of the latter, 146; peace concluded through Henry IV. of France, ib. [*y*], 147 [*z*]; the conſequences, and their ſeparation how prevented, 148 [*a*, *b*].

Rome, its conteſt with Portugal in xvii cent. v. 149; the former gains no ground, 150 and [*c*]; between it and the French court, with the former's ſtratagems defeated, and the writers in this conteſt variouſly treated 151; conteſts under Lewis XIV. with the reaſon, 152; peace concluded on inglorious terms for the Pope, 153; a ſecond conteſt about the Regale, ib. and [*f*] 154 and [*g*]; Lewis ſummons an aſſembly of Biſhops, 155 and [*h*]; which drew up four propoſitions, oppoſed by the Pope publicly and privately, ib. [*i*], 156 [*b*]; third conteſt on the right of aſylum to ambaſſadors at Rome, and accommodation, 157 and [*l*]; whether the papal authority gained ground in this cent. with the complaint in the affirmative groundleſs, 158; the manner of terminating differences changed, 159; Gallican liberties ſtill maintained, 100 and [*q*]; ſome cringing flatterers fawn ſtill on the Pope's, ib. ſecret, yet vigorous meaſures uſed by the French againſt the Popes, who are treated by their monarchs as the Pagan heroes treated Cerberus, 161.

—— its ſtate of learning in xvii cent. v. 179; improved by the French, ib. philoſophy much changed in France, and thoſe moſt diſtinguiſhed in it, 180 and [*n*]; ill treatment of them, 181 [*o*]; the French example followed in Italy, &c. 182; Jeſuits improve learning moſt, and followed by the Benedictines, ib. decline of learning among the Jeſuits ever ſince, 183; emulation of the Prieſts of the Oratory, and the moſt diſtinguiſhed among them, 184; Janſeniſts of Port Royal the moſt famous, ib. reaſon of theſe improvements, 185; principal authors of the Romiſh communion, 286 and [*q*]; its doctrine more corrupt than in the former ages, through the Jeſuits, and its Pontifs negligence, 187; whence derived, and with what views propagated, 188; Jeſuits why ſupported by the Popes, 189; they ſap the foundations of morality with ſeveral pernicious maxims, ib. are condemned by Popes Alexander VII. and VIII. yet their moral tenets not ſuppreſſed, 194 and [*x*]; why the Great made them their confeſſors, 195; their maxims and practices not adopted by all the fraternity, 196; three

circumſtances neceſſary in general cenſures, which are not obſerved by their adverſaries, ib. ſtate of exegetic theology in xvii cent. 197; ſcripture how obſcured, 198 and [a]; ſtate of didactic, moral, and polemic theology at this time, ib. conteſts under the pontificate of Clement VIII. between the Jeſuits and Dominicans, about Grace, 200; intimation of the arbiters appointed by the Pope in favour of the Dominicans, 201; who himſelf examines the controverſy, ib. but dies before the deciſion, ib. diſpute continued under Paul V. and ordered to be ſuppreſſed, with liberty to each party to follow their own reſpective opinions, 202; the Pope how hindered from pronouncing a public determination, 203 and [f]; conteſts occaſioned by the riſe and progreſs of Janſeniſm, 204; hopes of an union between this and the Greek church, 246; methods uſed by the Romaniſts, 247 and [d]; but ineffectual, 250; an union between this and the Ruſſian church attempted, but in vain, 379.

Romuald, founder of the Camaldolites in xi cent. ii. 529.

Roſary, inſtituted in honour of the Virgin Mary in x cent. ii. 426 and [l].

Roſcellinus, controverſy relative to the Trinity begun by him in xi cent. ii. 585, 586 and [x]; retracts and reſumes his error, 587; his doctrine concerning the illegality of baſtards being ordained, not favourably received in England, ib.

Roſecrucians, their derivation in xvii cent. v. 78 [f]; inveigh againſt the Peripatetics, 79; moſt eminent among them, with their followers, ib. and [g]; diverſity of opinions, whence, with ſome common principles, 80; attacked by Gaſſendi, 81.

Rothman, Bernard, an eccleſiaſtic of Munſter, becomes Anabaptiſt, iv. 453 and [q].

Ruſinus, of Aquileia, his character, i. 363; friendſhip and rupture between him and Jerome, ib. [o]; his verſion of the Scripture, 368.

Ruſſus, a chief of the ſpiritual libertines, iv. 430.

Rugen, Iſle of, Chriſtianity eſtabliſhed here in xii cent. iii. 3 and [b].

Ruggeri, Coſmo, account of his impiety, v. 61.

Ruſſians,

Ruſſians, converted in ix cent. and by what prudent means, ii. 279; their converſion miſrepreſented by Le Quien, 280 and [*b*]; adopt the doctrine and diſcipline of the Greeks, iv. 254; but are independent on them, and the Patriarch of Conſtantinople, 255; an union between their own and the Romiſh church attempted, but in vain, 273, 274.

Ruyſbrockius, an eminent myſtic in xiv cent. iii. 361.

S.

SABELLIUS, his notions of the Trinity, i. 305; in what he differed from Noetus, ib. propagates his opinion with ſome ſucceſs, ib.

Sacrament, feſtival of, its origin in xiii cent. iii. 261, 262 and [*s*].

Sadducees, their tenets, i. 43; deny a future ſtate, ib. their moral doctrine and bad influence, 45.

Sagarelli, Gerhard, founder of the ſect of Apoſtles in xii cent. iii 290; is committed to the flames, and burned, 291; his ſucceſſor Dulcinus, and the war he carried on, with his terrible end, ib. 292.

Saints, veneration paid to them, its riſe, i. 365; their number conſiderably augmented in v cent. and whence, ii. 31; ſepulchres frequented, 39; their prayers thought to be victorious at the throne of God, 114; the lives of ſome conſidered, 130, 131; a confidence in their merits thought neceſſary to ſalvation in viii cent. 249; tutelary, their origin in ix cent. 319; a paſſionate fondneſs for their relics, 323; exceſſive veneration paid to them in x cent. 417; multiplied greatly. 422; this accounted for, ib. their numerous devotees in xii cent. iii. 82; ſuppoſed to be frequently preſent in the places they inhabited upon earth, ib. and [*r*]; the defects of thoſe who wrote their lives in xiii cent. 155; added to the Romiſh calendar in xvii cent. v. 242, 243 and [*z*].

Salabert, defends the Nominaliſts in xi cent. ii. 468 [*q*].

Saladin, his ſucceſs againſt the Chriſtians, iii. 15; reduced the city of Jeruſalem, after a dreadful carnage, ib. and [*r*]; defeated by the kings of England and France,

France, 17; concludes a truce with Richard I. of England, ib.

Salernum, a famous ſchool there for the ſtudy of phyſic in xi cent. ii. 462 and [*i*].

Saliſbury, John of, his juſt and ſevere cenſure of the Nominaliſts, Realiſts, and Formaliſts, iii. 39 [*s*, *t*]; his great character, 80.

Salmaſius, his diſputes about uſury, ſtage plays, &c. in xvii cent. v. 421.

Salmuth, Henry, his obſervations on the Bible, an account of, iv. 352.

Salvian, his book on divine government, and the cauſe of writing it, ii. 13; character, 36 and [*u*]; moral writings excellent, 47.

Samaritans, their ſad ſtate, i. 51; notions of the Meſſiah, if juſter than thoſe entertained by the inhabitants of Jeruſalem, ib. and [*x*].

Samogetæ, their converſion to Chriſtianity in xv cent. conſidered, iii. 387.

Samuel, a Jewiſh convert, writes an elaborate treatiſe againſt the Jews in xi cent. ii. 552.

Sanchez, a famous eclectic and ſceptical philoſopher in xvii cent. v. 95 and [*u*].

Sancroft, Archbiſhop of Canterbury, is deprived, with ſeven other Biſhops, of his eccleſiaſtical dignity, and why, v. 417 and [*ii*].

Sanction, Pragmatic, inſtituted for retrenching papal power, iii. 428; when, and by whom made, 429 [*n*]; abrogated in part by Lewis XI. of France, ib. its total abrogation obtained from Francis I. of France, iv. 13, and [*g*].

Sandius, an eminent writer among the Arians in xvii cent. v. 505, and [*w*].

Sarabaites, an order of abandoned and profligate monks in iv cent. i. 381.

Saracens, their ſucceſsful incurſions in the eaſt in viii cent. ii. 213; ſucceſs owing to the diviſions of the Greeks, ib. uſurpations in the weſt, 214; conſequences of their ſucceſs to Chriſtianity, ib. their progreſs towards univerſal empire in ix cent. 382; the progreſs of their arms injurious to the goſpel, but more fatal in the eaſt than in the weſt, ib. writers againſt

againſt them in this cent. reported many things which were falſe and groundleſs, 332; their ruin accompliſhed by the Turks in the Eaſt in x cent. 387; the Ottoman empire eſtabliſhed on the ruins of the Saracens dominions, ib. ſtate of learning among them, 393; driven out of Sicily in xi cent. 437; the privileges thereupon granted to the kings of Sicily, 438; reſident in Paleſtine, and expeditions formed againſt them, ib. by Peter the hermit, with the progreſs, 439; and hiſtory of this holy war, 441, 442 and [s]; difficulties and ſucceſſes, 443 and [u]; motives of the Popes and European Princes engaging in this cruſade, 445, 446 and [y]; reaſons for and againſt theſe wars, 448 and [z]; with their unhappy conſequences, 450 and [a]; of great ſervice to literature in Spain, 461; they oppreſs the Eaſtern Chriſtians in xii cent. and the juſtice of theſe oppreſſions examined, iii. 23; the decline of their affairs in Spain in xiii cent. 142; ſcheme for their expulſion thence in xiv cent. 300; ſubverſion of their kingdom in Spain effected in xv cent. 386; methods uſed for their converſion, and how far effectual, ib. 387. See *Arabians*.

Sardis, council of, its fourth canon ſuppoſed the chief ſtep to the Biſhop of Rome's ſovereignty, i. 354; the impoſſibility of proving by it the neceſſity of an appeal to Rome in all caſes, with the import of this canon, ib. and [p].

Saturninus, of Antioch, leader of the ſect of the Elceſaites, i. 217; the heretical principles he maintained, ib.

Savanarola, Jerome, his great character, iii. 442; cenſured with ſeverity the Roman Pontifs, and his unhappy fate, 443 and [t]; declares that Rome was become the image of Babylon, 445; labours to reform the Schoolmen, in xv cent. 454; his polemic work entitled, The Triumph of the croſs, 456.

Saurin, James, his opinion concerning the lawfulneſs of violating the truth, and controverſy thereon, vi. 37.

Saxons, why averſe to Chriſtianity in viii cent. ii. 209, [b, i]; methods uſed for converting and retaining them with an obſervation on the nature of their converſion, ib. and ſub fin. not. [i].

Saxony, divines of, contend with thoſe of Weimar in xvi cent. iv. 330; new reformation attempted, 342.
Sceptics, their method, and moſt eminent among them in xvii cent. v. 89 and notes.
Schaal, John Adam, chief of the Jeſuit miſſionaries in China, and account of, v. 20; impriſoned, and condemned to death, ib.
Schade, John Caſpar, his character, v. 330; imprudent zeal excites commotions in the Lutheran church, ibid.
Schiſm, the great weſtern in xiv cent. an account of, iii. 327; its bad conſequences, 328; injurious to papal power, ib. propoſals for terminating it, 329; fomented and continued in xv cent. 401; two pontifs condemned by the council of Piſa, which elects a third, 402; afflictions received by the church from it in this cent. 424; healed by the prudence of Nicholas V. 426; between the Greeks and Latins, and why not healed, 456.
Schmidt, Eraſmus, a learned expoſitor of Scripture, v. 295.
——— Sebaſtian, an interpreter of Scripture, and character, v. 296.
——— Laurent, his tranſlation of the Bible, and whence called the Wertheim interpreter, vi. 25; character, ib. is oppoſed, and accuſed of being an enemy to the Chriſtian religion, and whence, 26; is caſt into priſon, but eſcapes, ib. charge brought againſt him, ib. [*t*].
Scholaſtic theology, whence it began, i. 273.
Scholaſtics, properly ſo called, in xii cent. iii. 90; their author, Abelard, 91; oppoſed from different quarters, 93; and principally by St Bernard, 94; are chiefly Realiſts in xiii cent. 248; their dangerous tenets, and vicious methods of defending them, 252; fall into abſurd and impious notions of the Trinity, and the conſequences, in xiv cent. 364 and [*f*]; hated and oppoſed in xv cent. 453; and principally by the reſtorers of polite literature, 454; a philoſophical ſect in xvi cent. iv. 16; united with the Ariſtotelians, but oppoſed by the Ramæans, ib.

Schoman, George, author of the Cracow catechiſm, iv. 505 ſub not. [x]; his Teſtamentum, 509 [a]; an admirer of Farnovius, 528.
Schomer, a Lutheran expoſitor in xvii cent. v. 296.
Schoolmen, whence ſo called, ii. 129; chiefly employed in collecting the ancient interpretations of the Fathers in xiii cent. iii. 246; contentions among them in xiv cent. 364.
Schools eſtabliſhed for Chriſtian philoſophy in cent. i. 118; how diſtinguiſhed from the academies of the ancient Chriſtians, 119; very ſerviceable to Chriſtianity, 346; cathedral, erected by Charlemagne in viii cent. ii. 218; public, their ſad ſtate in xvi cent. iv. 22.
Schurman, Anna Maria, a follower of the Labbadiſts, and great character, v. 612.
Schwenkfeldi, George, his debates with Luther, iv. 317; character, 318; is baniſhed, and his death, ib. his doctrine different from Luther's in three points, 319.
Schyn, Herman, a Mennonite, iv. 440; character of his writings, ib. ſub. not. [e]; 442 ſub [f].
Sciences, their ſad ſtate in vii cent. ii. 168; a new diviſion of them, and their number increaſed in xii cent. iii. 31, 32.
Science, its limits extended in xiii cent. iii. 160; Bacon's reflection on the learning of this cent. 161 [d].
Sciences, many profeſſors of, but few very ſerviceable to ſociety in xiv cent. iii. 307; their improvement in general, in natural philoſophy, mathematics, in aſtronomy, in xvii cent. v. 69; and how by Bacon, 70 and [x]; the moſt eminent for them through Europe, 71; their diſtinguiſhed promoters, and advantages hence ariſing to ſociety and religion, 72; their ſtate among the Lutherans, 281.
Scioppius, employed to write againſt the Proteſtants, with an account of his being caned, v. 104 and [x].
Sclavonians, and Dalmatians, expreſs a deſire to embrace Chriſtianity in ix cent. ii. 279; the joy this occaſioned, and hereupon miſſionaries were ſent, ib. and [f].
————, converted by Waldemar, king of Denmark through Abſalom, Archbiſhop of Lunden, in xii cent. iii. 2, 3 and [b]; their averſion from Chriſtianity overcome

over-ruled and their converſion completed, by the zeal of Henry the Lion, through the Miniſtry of Vicellinus, iii. 6, 7.

Scot, Michael, an Ariſtotelic, and a Latin interpreter of his works in xiii cent. iii. 159.

Scotland, whether Chriſtian in iii cent. i. 248 and [*m*]; church of, its founder, iv. 386; how far it adopts the doctrine, &c. eſtabliſhed at Geneva, ib. oppoſes changes of diſcipline and worſhip, ib. a remarkable declaration of king James I. concerning the kirk, v. 384 [*d*].

Scots (Iriſh), eminent for their learning in viii cent. ii. 259 and [*m*]; illuſtrated Chriſtian doctrines by the rules of philoſophy, ib. their ſophiſm about the Trinity, ib.

Scotus, Johannes Erigena, an eminent philoſopher in ix cent. ii. 292 and [*a*]; his great erudition, ib. his works, 293; blends the Myſtic Theology with the Sholaſtic, and forms them into one ſyſtem, ib. his notions and great modeſty, 294; high character, 316; explains the doctrines of Chriſtianity according to reaſon and the principles of true philoſophy, 329; is oppoſed and perſecuted on this account, ib. and [*s*]; this new and elegant tranſlation of the pretended Dionyſius's works 332; his excellent method of managing the controverſy with Paſcaſius Radbert, concerning the real preſence of Chriſt's Body and Blood in the Euchariſt, 342.

Scotus, Marianus, his works, ii. 541.

—— John Duns, eminent for the acutneſs and ſubtilty of his genuis, but not for his candour and ingenuity, iii. 360; his works, ib. [*x*]; warmly oppoſes the ſeveral doctrines of Aquinas, and hence the ſect of the Scotiſts, 365; defends the immaculate conception of the Virgin Mary, ib. and [*g*].

Scriptures, canon, of, ſuppoſed to be ſettled before the middle of ii cent. i 108; arguments in confirmation of this ſuppoſition, 106; early method of interpreting them, 115; the New Teſtament tranſlated into ſeveral languages, and its uſe, 151; zeal for them in ii cent. 185; interpretations of them defective, through the double ſenſe uſed at this time, 186; the zeal of many for

for propagating them in iii cent. and advantages hence arising to Christianity, 244; interpreters of them censured, and why, 278; versions in iv cent. discover a want of sound judgment in their authors, 368; the most eminent commentators in v cent. ii. 41; Origen's method adopted by many, 42; logical discussions esteemed better tests of truth than the Scriptures, 44; expositors in vii cent. few, and very unlearned, 178; the study of them much promoted among the Latins by Charlemagne in viii cent. 317; allegorical interpreters of, in ix cent. and their fundamental principle, 327; explained in xii cent. chiefly according to the rules of Mysticism, iii. 88; which prevailed much in xiii cent. 245; commentators on them among the Lutherans in xvi cent. iv. 304.

Scripture-knowledge, its state in xvi cent. iv. 213; methods taken to obscure it, 214 severe law passed as to interpretation, ib. and [*l*].

Scylitzes, John, an historian among the Greeks in xi cent. and character, ii. 458.

Scythia, within Imaus, embraces the Gospel in viii cent. ii. 203; its division by the ancients, ib. [*a*].

Sectarian philosophers, who so called in xvii cent. v. 286 [*t*].

Sects, formed in the times of the apostles, i. 131; grow imperceptibly, 132; accounts of them imperfect, and whence, 133; those which arose from the oriental philosophy very detrimental to Christianity, 215; illiterate, which prevailed in ii cent. 236; remains of the ancient in iii cent. 294; and in iv cent. 401; Manichæans most prevalent, who concealed themselves under various names to avoid the severity of the laws, 402; ancient flourish in vii cent ii. 246; and recover strength in viii cent. from the divisions in the Grecian empire, 272; and subsist in xi cent. 577; numerous among the Latins in xii cent. and the abuses which gave rise to them iii. 111; multiplied in xiii cent. and the cause, 267; unanimous in opposing superstition and the papal power, ib. among the Dutch in xvii cent. v. 434; of inferior note in this cent. an account of them, v. 506; various in England in xviii cent. vi. 35.

Secundians, Valentinian ſect in ii cent. i. 232; maintained the doctrine of two eternal principles, ib.
Sedulius, his expoſitions, and their defect, ii. 327.
Seidel, Martin, his extravagant notions, v. 347; whence his followers called Semi-Judaizers, ib. and [*k*].
Seidenbecher, George Lawrence, a propagator of the Millennium in xvii cent. v. 346; is cenſured, and depoſed from his paſtoral charge, ib. and [*i*].
Semi-Arians, their tenets, i. 421.
Semi-Judaizers, a Socinian ſect, iv. 526; why obnoxious to Socinus, ib. [*y*].
Semi-Pelagians, author of this ſect in v cent. and their tenets, ii. 92; their five leading principles, ib. [*b*]; ſtrongly oppoſed by the diſciples of St Auguſtin, yet ſupport themſelves, and make rapid progreſs, ib. 93; excite diviſions in the Weſtern churches in vi cent. 141.
Sendomir, ſynod held there, iv. 405; by whom, and concerning what, ib. and [*f*].
Sens, Bernardine of, a celebrated myſtic writer in xv cent. iii. 443; his works muſt be read with caution, 455.
Serapion, Biſhop of Antioch, writes a treatiſe againſt the Jews, and his motives for it, i. 281.
——— his ſucceſsful miſſion in Armenia, iv. 180; maintains with ſucceſs the cauſe of Rome, ib.
Servetus, Michael (Servede), his character and writings, iv. 488 and [*c*]; circumſtances concurring to favour his deſigns, 489; is ſeized, and accuſed by Calvin of blaſphemy, 490 and [*d*]; condemned to the flames, ib. his life by whom written, ib. [*e*]; ſtrange doctrine of the Trinity, 491; Calvin's ſeverity againſt him, how alleviated, ib. ſub not. [*e*]; ſtrange tenets of other Anti-trinitarians after him, 492.
Servites, convent of, founded in xiii cent. iii. 190; wear a black habit, with the reaſon, and obſerve ſeveral rules peculiar to themſelves, and unknown to other ſocieties, ib. and [*k*].
Sethites, an account of this ſect in ii cent. i. 233; conſider Seth as the ſame perſon with Chriſt, ib.
Severian, character of his moral writings, ii. 47.

Severinus,

Severinus promotes the philoſophy of Paracelſus in Denmark in xvi cent. iv. 301.
Severus, his character, i. 147; perſecution under him, 162; Martyrs who ſuffered under him, 249.
——— Alexander, ſhews favour to the Chriſtians, i. 249; is aſſaſſinated by the order of Maximin, ib.
——— Sulpitius, an eminent hiſtorian in iii cent. i. 364 and [*p*].
——— the Monophyſite, made Patriarch of Conſtantinople by Anaſtaſius, the Emperor, ii. 143; is depoſed and ſucceeded by one of his own ſect, 145; his doctrine concerning the body of Chriſt, 148; names given to his followers, ib.
Sfondrati, Cæleſtine, his innovated doctrine of predeſtination, v. 241; is accuſed of erroneous notions before Innocent XII. with the Pope's conduct, ib. and [*x*].
Shaftſbury, Earl of, his character and writings, v. 55; how dangerous to chriſtianity, 56 and [*e*].
Sharrock, the great advantages derived to religion from his moral works, v. 365.
Sheppard, a Puritan miſſionary in America, v. 48.
Siam, the firſt miſſion there by the Jeſuits, under the direction of Alexander of Rhodes, and its ſucceſs, v. 14; embaſſy ſent by Lewis XIV. to convert the King and people, 16 and [*p*]; this was fruitleſs, and remarkable obſervation by the King on this occaſion, 17 and [*q*].
Siculus, Peter, an account of, ii. 313.
Sidonius Apollinaris, his writings tumed, but not deſtitute of eloquence, ii. 37.
Sienno, Jacobus a, profeſts the Socinians, iv. 513; embraces their communion, and erects a public ſeminary for them, ib.
Siganfu, famous Chineſe monument found there in vii cent. ii. 142 and [*a*].
Sigiſmund, John, Elector of Brandenburg, renounces Lutheraniſm, and embraces the communion of the Reformed church, v. 66; adopts not all their tenets, and leaves his ſubjects free as to their religious ſentiments, 267; the bad effects of this liberty, and Lutherans diſguſted at it, 268; controverſy and civil commotions that enſued, 269; the form of concord

hereupon ſuppreſſed, and other edicts made by the Elector and his ſucceſſors, ib. and [*d*].

Simon, Biſhop of Jeruſalem, crucified by Trajan's law, i. 158.

——— head of the Stylites, makes many converts, ii. 48; his extravagant tenets, 49; attracts the veneration of many perſons, ib. and [*p*]; followed by many perſons, though not with the ſame auſterity, ib. and [*q*]; his ſuperſtitious practice continued till xii cent. 50 and [*r*].

——— of Conſtantinople, tranſlates the lives of the Saints in x cent. and hence ſtyled the Metaphraſt, ii. 414 and [*i*].

Sin, original, doctrine of, diſputed by la Place, v. 377; denied by le Cene, 384.

Smalcald, league, how formed by the confederate princes, iv. 98; the ſubſtance of their invitation, and offers made to Henry VIII. of England, ib. [*b*]; and his anſwer, 99, ſub not. [*b*]; how it influenced the Emperor, and whence he became inclined to peace, ib. its articles and account of, iv. 284 and [*b*].

Smaragdus, a ſkilful linguiſt and grammarian in ix cent. ii. 292.

Socinian, different ſenſe of that term, iv. 485 and [*y*].

Socinianiſm, errors about its origin, iv. 495, 496 and [*m*]; its real origin, 497; progreſs of it, 500; how propagated in Tranſylvania and Hungary, 513; in Holland and England, 514; in Germany, 516; its main principle, ib. dangerous conſequences, 517; ſum of theology, 518; moral doctrine, 519.

Socinians, their hiſtory, name, and origin, iv. 485; how far their origin may be traced, 486; their tenets and doctors, 487; ſpread their doctrine in Poland, 499; their progreſs and different claſſes, 500; their Poliſh verſion of the Bible, 503; ſummary of religion, ib. account of the Cracow catechiſm and its ſix points, ib. and [*x*]; their methods of propagating their doctrine, 515 and [*k*]; yet fail almoſt every where, 516; their firſt attempts in Holland, and by whom, ib. alſo in Britain and Germany unſucceſsful, with their main principle, ib. ſtate of learning among them, 522; method of proceeding in theology, 523;

their diviſions and inteſtine controverſies, 524; effect of the death of their chief, Fauſtus, 528; their flouriſhing ſtate in xvii cent. v. 498; their extenſive views and attempts to make proſelytes, with the ſingular method of propagating their doctrine, ib. their miſſions not ſucceſsful, with their decline at Altorf, and how, 499; their decline and ſufferings in Poland, and on what account; 500 and [n]; baniſhed thence for ever with the utmoſt ſeverity, 501; fate of the exiles, ib. conceive ſome hopes of ſettling in Denmark, and how diſappointed, 502; ſome in England enjoy tolerable tranquillity, 503 and [rr]; congregations of them formed at London, with their notions, ib. ſub [rr]; embrace the communion of other ſects, ib. 504 and [t]; not united in their opinions, 504 and [u]; account of their ſtate in xviii cent. vi. 28.

Socinus, Lælius, his great character, iv. 485; adopts the Helvetic confeſſion of faith, ib. his travels, after which he ſettles at Zurich, and dies there, ib. and [w].

———, Fauſtus, an account of, iv. 485, 486 and [y]; his dexterous proceedings, 510; changes the ancient Unitarian religion, 511; what hand Lælius had in this, and its great ſucceſs, ib. [d]; publiſhes the Cracow catechiſm, 513; patronized by Jacobus a Sienno, who turns Socinian, ib.

Sohner, Erneſt, a learned Peripatetic, and advocate for Socinianiſm, at Altorf, v. 499; inculcates their precepts with ſucceſs, ib. his death, and bad conſequences of it to the Socinians, ib.

Solitarius, Philippus, his character, iii. 76; character of his Dioptra, 98.

Sommer, John, propagates the doctrine of Budnæus at Clauſenburg, where he preſides in xvi cent. iv. 526 and [w, x].

Sophronius, monk of Paleſtine, raiſed to the ſee of Jeruſalem, his character, ii. 174; oppoſes the Monothelites in vii cent. 191, condemns them as Heretics, ib.

Sorbonne, Doctors of, their college founded for the ſtudy of divinity in xiii cent. and by whom, iii. 153 and [f].

Sozzini, an illuſtrious family at Sinnain Tuſcany, iv. 485; Socinians ſuppoſed to derive their denomination from them, ib.

Spaugenburg, Cyriac, defends the doctrine of Flacius about original ſin, iv. 334.

Spanheim, breach between him and Vander Wayen, and cauſe, v. 422.

Spener, his method of teaching theology, and ſucceſs, v. 299; ſets on foot the controverſy on Pietiſm, 312.

Spina, Alphonſus de, his fortreſs of Naith, which he wrote againſt the Jews and Saracens in xv cent. iii. 443.

Spinoza, Benedict, an account of that Atheiſt, with his wiſdom and probity, v. 63 and [*q*]; his work and the tenets therein, 64 and [*r*]; never attempted to make converts, ib. ſub not. [*r*]; ſeduced into his ſyſtem by Cartes's philoſophy, 65 and [*s*]; his ſyſtem wants perſpicuity, and is eaſily miſunderſtood by perſons of the greateſt ſagacity, 66 and [*t*]; account of his followers, 67, 68 and notes.

Spire, diet held at, in xvi cent. iv. 69; its iſſue favourable to Luther and the Reformers, 70; appeals made at it to a general council, for terminating eccleſiaſtical debates, ib. progreſs of the Reformation afterwards, ib. 71; a ſecond diet held, in which the reſolutions of the former diet are revoked, and all innovations in religion declared unlawful before the meeting of a general council, 72, 73 and [*f*]; the decree of this laſt diet conſidered as iniquitous and intolerable by ſeveral princes, ib. who proteſt againſt it, and hence the denomination of Proteſtants, ib. the names and number of theſe princes, ib. [*b*].

Spirituals; ſee *Franciſcans*.

Stancarus, debates excited by, iv. 388; his tenets in refutation of Oſiander, ib. occaſions commotions in Poland, and dies there, 339 and [*n*].

Stephen I. Biſhop of Rome, his inſolent behaviour to the Aſiatic Chriſtians on account of the baptiſm of Heretics in iii cent. i. 286; vigorouſly oppoſed by Cyprian, Biſhop of Carthage, ib.

Stephen II. Biſhop of Rome, anoints and crowns the uſurper Pepin, King of France, in viii cent. ii. 231; hence

hence he is made a temporal prince, and this donation of Pepin to the See of Rome aſſumed by his ſucceſſors, 232 and [*t*].

Stephen, eſtabliſhes Chriſtianity among the Hungarians in x cent. ii. 377.

———, de Muret, founds the monaſtic order of Grad-montains in xi cent. ii. 532; enjoins great auſterity, ib. contentions for ſuperiority among ſome of his order, and conſequences, 533; rigorous diſcipline enjoined by him gradually mitigated, 534; the origin of this order, by whom written, ib. [*f*].

Stercorianiſm, what ſo called, and origin of, ii. 342.

Stereoma, a celebrated work publiſhed by the Crypto-Calviniſts, and on what account, iv. 342 and [*s*, *t*].

Stiefel. Iſaiah, his impious abſurdities, v. 343.

Stockius, Simon, the monſtrous fiction relative to him, and the credit it has gained even among the Popes, iii. 204, 205 and [*f*, *g*].

Stoics, their explication of the divine nature and the human ſoul, i. 35; their notions of fate unjuſtly repreſented, ib. and [*f*].

Storchius, a leader of the fanatics, iv. 313, 446.

Strabo, Walafridus, his works and character, ii. 316.

Straſburg, Thomas of, a ſcholaſtic divine in xiv cent. iii. 361.

——— controverſy there concerning predeſtination in xvi cent. iv. 370.

Strauchius, defends the creed againſt ſynergiſm in xvii cent. v. 307.

Strigellius, Victor, his commentaries, iv. 305; defends the opinions of Melancthon, 330; his conteſt with Flacius, 332; is caſt into priſon, but releaſed, ib. ſpends his days at Heidelberg, 333.

Struchtmeyer, of Harderwyk, an account of his abſurd ſyſtem about Paganiſm and Chriſtianity, i. 336 [*m*].

Stubner, a leader of the fanatics, iv. 313.

Stylites, a ſuperſtitious ſect of pillar ſaints in v cent. ii. 48; their ſingular and extravagant fancies, 49; not ſuppreſſed till xii cent. 50.

Swaningius, Biſhop of Zealand, oppoſes Lubieniccius in his endeavours to ſettle the Socinians in Denmark, v. 502.

Sub-deacons, the nature of their office, i. 268, [*t*].
Subtapſarians, their doctrine, and why ſo called, v. 366.
Subſchal Jeſu, his converſions in Hyrcania in viii cent. ii. 204.
Sueno, of Denmark, apoſtatizes and embraces Chriſtianity anew in x cent. ii 380.
Suidas, ſuppoſed to live in x cent. ii. 414.
Sulpitius, Severus, of Gaul, the moſt eminent hiſtorian in iv cent. i. 364 and [*p*].
Supererogation, doctrine of, its foundation laid in xiii cent. iii. 241.
Superſtition, its great increaſe in vi cent. ii. 124; this accounted for, and exemplified by the doctrines then taught, 125; and by introducing a variety of new rites into the church, 138; the occaſion of them, ib. inſinuates itſelf into the tranſactions of civil life, in ix cent. and whence, 359; evident from the ſeveral trials in proof of innocence, 361; how nouriſhed by many idle opinions in x cent. 419; particularly that of an immediate and final judgment, 420; the effects of this opinion beneficial to the church, 421 and [*w*]; reigns among the people in xii cent. iii. 81; a proof of this appears in the confidence placed in relics, ib. connexion between it and fanaticiſm conſidered, iv. 138, 139 and [*c*].
Supralapſarians, who ſo called, and why, v. 366.
Supremacy of Rome; ſee *Popes*.
Suſneius (Seltam Segued) Emperor of the Eaſt protects the Jeſuit miſſionaries in Abyſſinia, v. 139; his intentions of propagating the doctrine and worſhip of the church of Rome how fruſtrated, 140.
Swedes, embrace Chriſtianity in ix cent. ii. 180; convert many in Finland in xii cent. and by what means, iii. 4; Reformation eſtabliſhed among them in xvi cent. by Guſtavus Vaſa Ericon, iv. 79.
Switzerland, origin of the Reformation by Zuingle, iv. 38; progreſs of it, 49; receives the doctrine of Caroloſtadt in xvi cent. 315; adopts the doctrine of Zuingle, 361; doctrine of Claudius propagated there, 488; diſputes about the form of concord in xvii cent. v. 436; and continue in xviii cent. iv. 38. See *Zuingle*.

Sylveſter

Sylveſter II. Pope, his letter, by which he gave the ſignal for the firſt cruſade, in x cent. ii. 385 and [z]; reſtores learning, 397; chiefly inclines to the ſtudy of the mathematics, ib. the ſucceſs of his zeal for literature, ib. derives his knowledge from the Arabians ſettled in Spain, 398; his promotion to the Pontificate univerſally approved, 408; his high character, 415.

Symmachus, violent diſpute between him and Laurentius, concerning their election to the ſee of Rome, ii. 115; defended by Ennodius, 116.

Syncellus, Michael, endeavours to raiſe the credit of Myſticiſm, by his panegyric on Dionyſius in ix cent. ii. 330.

Syncretiſtical (Calixtine) controverſies, their riſe in xvii cent. v. 302; the ſhare which Buſcher had in them, 303, 304; the animated oppoſition of Calixtus to his Saxon accuſers, 305 and [d]; continuation of theſe debates by Calovius, 306; and other able divines, with their names, and the creed drawn up by them, ib. and [e]; the iſſue of theſe debates, 307.

Syncretiſts, Platonic, their riſe in xv cent. and account of, iii. 397; chargeable with many errors, ib.

———— endeavour to promote concord among Chriſtians in xvii cent. v. 301.

Synergiſts, their doctrine, iv. 329; oppoſed by the Lutherans, ib. See *Controverſy Synergiſtical*.

Synods, their origin in ii cent. and canons formed there, i. 178.

Szegedin, with others, propagates Calviniſm in Hungary and Tranſylvania, in xvi cent. iv. 409.

T.

TABOR, mount, why ſo called, iii. 446.

Taborites, in Bohemia, their riſe and name, whence, iii. 449; extravagant demands for a total reformation, ib. chimerical notions of Chriſt's deſcent to purify the Church, 450; the cruelties they were guilty of, and their principles, ib. and [z]; their obſtinacy in maintaining their opinions, 451; the reformation that took place among them, ib. afterwards aſſiſt Luther in the Reformation, 452; remains of them in Poland and other places, ib.

Taio, Biſhop of Saragoſſa, his character, ii. 167; his body of divinity, 180; the firſt who compoſed a ſyſtem of divinity, 550.

Tamerlane, his zeal for Mahometaniſm, and the extirpation of Chriſtianity, in xiv cent. iii. 301; compels many to apoſtatize, ib. his religion doubtful, ib. [*l*].

Tanner, a Jeſuit, writes againſt the Proteſtants, v. 104.

Tarquelinus, or Tanquelmus, his horrid blaſphemy in xii cent. iii. 118; ſeems to have been a myſtic, ib. is aſſaſſinated, and his ſect ſilenced by Norbert, 119.

Tarnovius, a Lutheran expoſitor of the Scriptures in xvii cent. v. 295; ſome of his opinions cenſured, 335.

Tartary, Chriſtianity embraced there in x cent. ii. 372; propagated in xi cent. by the Neſtorians, 435 and [*b*, *c*]; embaſſies and miſſions from Rome in xiii cent. and ſucceſs, iii. 132; the decline of the Goſpel there in xiv cent. 301.

Tatian's Harmony of the Goſpels, i. 186.

——— his character and opinions, i. 222; various names given to his followers, and taken from their auſterity, ib. his oration to the Greeks, and his tenets by whom mentioned, ib. [*q*].

Taulerus, a myſtic of eminent piety in xiv cent. iii. 366.

Taurellus, Nicholas, a ſuppoſed infidel writer in xvi cent. iii. 366.

Teleſius, a philoſopher in xvi cent. iv. 163; his character, ib. [*o*].

Telingius, character of his moral writings, iv. 429.

Tellius, Sylveſter, baniſhed the territory of Geneva, iv. 494.

Templars, origin of their knights, and names of their founders, iii. 19; why ſuppreſſed, ib. 20 and [*b*]; ſummoned to appear before Clement V. Pope, in xiv cent. 383; condemned, and the order extirpated by the council of Vienne, ib. their revenues partly beſtowed on the knights of Malta, ib. the impiety imputed to ſome not juſtly to be charged upon all, 384; reaſons to think injuſtice was done them, ib. and [*l*].

Temples, to the ſaints, multiplied in vi cent. and ſuperſtitious opinions adopted about them, ii. 140.

Tertiaries, an order of Franciſcans, an account of, iii. 225; their name whence, 226: obſerve the third rule preſcribed by St Francis, 227 [*q*]: chiefly known by the name of Beghards, or Beguards, and the riſe of theſe denominations, 228 and [*r*].

Tertullian, his apology written for the Chriſtians in ii cent. i. 163; character of his works, 181, 183 and [*r*]; why unſucceſsful in his writings againſt the Jews, 188; his treatiſes on morality, and account of them, 191; his work againſt Hermogenes, 236 and [*b*]; a profeſſed admirer of Montynus the Heretic, 239 and [*d*].

Teſtament, New, its tranſlations how uſeful, and the principal among them, i. 151; the zeal of Chriſtians in ſpreading abroad theſe verſions, and the benefits hence ariſing to the cauſe of religion in iii cent. 244, 245.

Tetzel, John, his matchleſs impudence in preaching up the impious doctrine of indulgences in xvi cent iv. 30 and [*e*]; miſerable death, 40. See *Luther*.

Tuetonic knights, their office, iii. 20; formed into a fraternity in Germany, 21; corruption introduced among them, and conſequences, 22 and [*d*].

Thalaſſius, a moral writer in vii cent. ii. 180.

Theatins, a monaſtic order inſtituted in xvi cent. and by whom, iv. 202; female convents of this order, ib.

Thegan, an hiſtorian in ix cent. ii. 292.

Theodomir, writes in defence of image-worſhip in ix cent. ii. 338.

Theodore, of Mopſueſtia, his character, ii. 34 and [*n*]; his commentaries on the Scriptures, 41, ib and [*c*]; his book againſt Origen, 43; his application of the writings of the Prophets, and why cenſured, ib. and [*g*, *b*].

——— of Cæſarea in Cappadocia, defends Origen againſt all his adverſaries in vi cent. ii. 132; perſuades the Emperor Juſtinian to condemn the three chapters, 133.

——— of Tarſus, Archbiſhop of Canterbury, promotes learning in England. ii. 165; reſtores penance in vii cent. 180; account of his new Penitential, 182 and [*c*]; its progreſs and decline, ib.

Theodore,

Theodore, Abbot of Raithu, his book againſt ſects, ii. 174; treatiſe concerning the incarnation of Chriſt, 180.
Theodoret, Biſhop of Cyprus, his character, ii. 33; an excellent expoſitor, and why, 41 and [*b*].
Theodorus, Studites, his character and works, ii. 312 and [*n*].
——— Grantus, a zealous advocate for image worſhip in ix cent. ii. 313 and [*o*].
——— Abucara, account of, ii. 313 and [*q*].
——— Laſcaris, his works, and zeal in defending the cauſe of the Greeks againſt the Latins in xiii cent. iii. 237.
——— Metochila, an hiſtorian in xiv cent. iii. 304.
Theodoſius the Great, his zeal againſt Paganiſm in iv cent. i. 333.
——— the younger, diſcovers an ardent zeal for promoting Chriſtianity, and extirpating idolatry, in v cent. ii. 3, 15.
——— of Alexandria, ſeconds the efforts of Jacob Baradæus, in reviving the ſect of the Monophyſites, in vi cent. ii. 146.
Theodotus, his erroneous notions about Chriſt in ii cent. i. 235; uncertainty about theſe, ib.
———, of Ancyra, a writer in v cent. ii. 35.
Theodulphus, Biſhop of Orleans, an eminent writer in viii cent. ii. 248.
Theology, controverſial. See *Controverſial Writers*.
——— didactic. its ſimplicity in the infant ſtate of Chriſtianity, i. 116; gradually loſes its ſimplicity, and whence, in ii cent. 183, 184; corrupted by introducing Platonic tenets into the Chriſtian ſyſtem in iii cent. 273; is made the ſubject of many learned writers, 279; the moſt eminent writers of in iv cent. 370; its deplorable ſtate in v cent. ii. 43; its writers in vii cent. deſerve no commendation, 179; ſtate in viii cent. 255; the opinions and authority of the Fathers conſidered as the teſt of divine truth, 256; authority made the criterion of truth in ix cent. 328; its ſtate in xii cent. iii. 88; different ſects of didactic divines at Paris, 89; a principal object of ſtudy in xiii cent. 247; greatly improved in xvi cent. iv. 166; and the genius and ſpirit of the Chriſtian religion better

better explained, 167; its ſtate in the church of Rome, 218.

Theology, explanatory, its ſtate in vi cent. ii. 125; arguments uſed by its writers deſtitute of clearneſs and preciſion, 128; various methods of explaining Chriſtian truths uſed about this time, ib. 129; chiefly confined to the ſentiments of the Fathers, who were diligently ſtudied in viii cent. 250; the merit of thoſe writers conſidered, who explained Chriſtian truths by methods independent on the authority of the Fathers, 251; entirely neglected by the Greeks and Latins in x cent. 424; its ſtate in xi cent. 547; undertaken by few men of judgment and penetration in xii cent. iii. 86; the myſtic method much adopted in xiii cent. 246; modelled after the ſentiments of the Fathers in xiv cent. 363; its ſtate in xv cent. 453; much freedom uſed in ſtating points of doctrine in xvi cent. iv. 24; its ſtate in the church of Rome, 215, 216.

———, polemic, badly handled in vi cent. ii. 131: its ſtate in vii cent. 182; the defence of Chriſtianity againſt the Jews neglected, through inteſtine diviſions in ix cent. 332; ſhocking writers in xii cent. iii. 98; writers more numerous than reſpectable in xiii cent. 255.

———, poſitive, whence derived, ii. 128.

———, ſcholaſtic, whence its origin in iii cent. i. 274; admired in xi cent. ii. 548; why ſo called, ib. the modeſt views of the firſt ſcholaſtics, ib. 549 and [*c*]; declines into captious philoſophy, iii. 81.

———, its wretched ſtate in xvi cent. iv. 23; moſt of its teachers *Poſitivi* and *Sententiarii*, ib. liberty of debating religious ſubjects, 24.

———, Romiſh writers in xvi cent. iv. 207, 208 and [*c*]; a reformation of it in Paris, 217; academical law about it, 218 and [*q*].

Theopaſchites, who, ii. 81 and [*l*]; their founder Peter, ſurnamed Fullo, ib.

Theophanes, a writer among the Greeks in viii cent. ii. 246.

——— Cerameus, his homilies not contemptible, ii. 540.

Theophanes, Biſhop of Nice, his works and character, iii. 360; an eminent polemic divine in xiv cent. 368.

Theophilus, Biſhop of Antioch, his works, i. 181 and [q]; his expoſition of the four goſpels loſt, 186.

——— Biſhop of Alexandria, why he expels the monks of Nitria from their reſidence, i. 391; illuſtrious by his oppoſition againſt Origen and his adherents, ii. 34.

——— the Emperor, his zeal againſt image-worſhip in ix cent. ii. 334.

Theophylact, Patriarch of Greece, his infamous character, ii. 400 and [o].

——— of Bulgaria, the moſt eminent expoſitor among the Greeks in xi cent. ii. 547.

Theoſophiſts, a ſect of philoſophers, their origin in xvi cent. and whence, iv. 165; character and opinions, ib. and [r]; their conteſt with Des Cartes, and moderation, v. 84.

Therapeutæ, a ſect among the Jews, and whether a branch of the Eſſenes, i. 45; were neither Chriſtians nor Egyptians, according to the opinions of ſome concerning them, 46.

Thereſa, a Spaniſh lady, reforms the Carmelites or White-Fryars in xvi cent. iv. 200; her aſſociate in this arduous attempt, who, ib.; the ſucceſs ſhe met with, and hence the diviſion of the Carmelites into two branches, ib. and [r]; is ſainted in xvii cent. by Gregory XV. v. 242.

Theſſalonica, Simeon of, account of his works, iii. 439.

Theurgy, an art adopted by Ammonius's followers, what, i. 174.

Thomas, Biſhop of Heraclea, his ſecond Syriac verſion of the New Teſtament, ii. 178, 179 and [x].

——— of Straſburg, a ſcholaſtic divine in xiv cent. iii. 361.

Thomaſius, vehemently attacks the Peripatetics in xvii cent. v. 285; his views, and ſucceſs of his philoſophy at Hall and other places, 286 and [t].

Thorn, a famous meeting, called the Charitable Conference, held here in xvii cent. by eminent doctors of the Reformed, Lutheran, and Romiſh churches, v. 123.

Tiberius, propoſed Chriſt to be enrolled among the Gods i. 66 and [*b*].
Tien (Shangii), ſupreme object of worſhip among the Chineſe, v. 28; its meaning and diſpute thereon, ib. Chineſe miſſionaries permitted by Clement XI. to uſe this word in making converts, and why, vi. 3.
Tilbury, Gervais of, his character and works, iii. 155 and [*o*].
Timotheus, his confutation of the various hereſies in vii cent. ii. 182.
————, the Neſtorian Pontif, propagates the Goſpel with great ſucceſs in Hyrcania and Tartary in viii cent. ii. 204.
Tindal, his deiſm, and hypotheſis of, vi. 7 and [*l*], 8.
Titelman, Francis, his commentary on St Paul's Epiſtles, and character of it, iv. 217.
Titus, defends the reputation of Calixtus after his death, v. 306.
Toland, John, his character and works, v. 57; anſwers to them, 58 and [*f*]; account of his Pantheiſticon, 67 and [*u*]
————, his infamous character and deiſtical principles, vi. 7 and [*l*].
Toleration, the act in favour of the Non-conformiſts in England under William III. v. 416 and [*b*].
Torgaw, famous convocation held at, in xvi cent. iv. 344 and [*x*]; conſequence of it, ib.
Toſtatus, Alphonſus, his works and character, iii. 441; voluminous commentaries on the Scriptures worthy of little notice, 452.
Tournon, Cardinal, carries into China the ſevere edict of Pope Clement XI. againſt the uſe of Chineſe rites, and the zeal with which he puts it into execution, vi. 4; is caſt into priſon by the Chineſe Emperor, and dies there, ib.
Trajan, a ſhort character of him, i. 147; prohibits all anonymous libels againſt the Chriſtians, 148; perſecution of the Chriſtians under him, 157; his order to Pliny and its effects, ib. a great patron of learning, 165.
Tranſubſtantiation, doctrine of, introduced by Innocent III. in xiii cent. iii. 243; adopted by the Greek church in

in xvii cent. v. 250; attacked by John Claude, with Arnaud's defence of its antiquity, 251; other ſtratagems to prove its antiquity, 252, 253 [*k*, *l*].

Tranſylvania, Socinianiſm publicly eſtabliſhed there, and how, iv. 913.

Trapeſond, George of, tranſlates ſeveral Grecian authors into Latin, and is a learned advocate for the Latins in xv cent. iii. 440.

Trent, the project of a council there renewed, iv. 116; conditions on which Maurice, Elector of Saxony, conſented to it, 117 [*c*]; neceſſary ſteps taken by the Proteſtants for providing againſt events, ib. congregation for interpreting decrees of this council, 208; the council for what aſſembled, and its deciſions cenſured, 209; its decrees how far acknowledged by the members of the church of Rome, 211; afford no clear and perfect knowledge of the Romiſh faith, 212, 213 and [*k*]; meaſures taken by it to prevent the reading of the Scriptures, 214; forbid all interpretations of them contrary to, or different from, the ſenſe adopted by the church, 215 and [*m*].

Trials of innocence in ix cent. by cold water, ii. 360 and [*f*]; by ſingle combat, fire ordeal, and the croſs, 361; ſub not. [*f*]; whence theſe methods of deciding doubtful caſes, and accuſations aroſe, 362 and [*k*]; accompanied with the Lord's Supper, ib.

Trigland, raiſes diſputes concerning the power of the civil magiſtrate in church affairs, v. 421.

Trinity, doctrine of, diſputes concerning it ariſe in iv cent. i. 411; the church had frequently decided againſt the Sabellians as to a real difference of the perſons, but not as to its nature, ib. Origen's opinion about the Trinity embraced by many Chriſtians, ib. what that is, ib. and its dangerous tendency in the hands of unſkilful judges, 412; if one of the Bleſſed Trinity may be ſaid to have ſuffered, debated, ii. 137 and [*u*]; hence, whether Chriſt's body ſhould be conſidered as compounded, 138; controverſies concerning it in xviii cent. and between whom, vi. 40 and [*z*]; its incomprehenſibility, whence no way of terminating the controverſies about it, and Biſhop Stillingfleet's

Stillingfleet's excellent admonition concerning them, 44 ſub not. [g].

Trinity, fraternity of, inſtituted in xiii cent. iii. 190; called alſo Mathurins, and whence, ib. their primitive auſterity gradually leſſened, 191 and [m].

Tripoly, Philip of, a tranſlator and interpreter of Ariſtotle in xiii cent. iii. 159.

Tritheiſts, their tenets, and riſe in vi cent. ii. 149; their diviſion into the Philoponiſts and Cononites, 150.

Trithemius, reſtores learning in xv cent. iii. 394.

Trivium, a term invented in the times of barbariſm, to expreſs the three ſciences firſt learned in the ſchools, viz. Grammar, Rhetoric, and Logic, ii. 463 and [k]; few proceeded beyond this in their ſtudies, till towards the eleventh century, ib.

Turks, their ſucceſsful incurſions into the Eaſt in viii. cent. ii. 213; ſubdue the Saracens and Greeks, 214; ruin the affairs of the Saracens in Perſia in x cent. 386; take Conſtantinople in xv cent. and hence Chriſtianity received an irrecoverable blow, iii. 390.

Turlupins, brethren of the free ſpirit, ſo called in xiii cent. but whence uncertain, iii. 280 and [t].

Turrecremata, John de, an eminent ſcholaſtic writer in xv cent. iii. 443; writes againſt, and refutes the Saracens, 456.

Type, or Formulary, publiſhed by Conſtans the Emperor, occaſioned warm diſputes in vii cent. ii. 192; this, with the Ecthesis, are condemned by Pope Martin, who is impriſoned at Naxos by the Emperor, and the turbulent monks baniſhed to Bizyca, ib. 193.

U.

Uckewallists, a ſect of the rigid Anabaptiſts, their founder and riſe in xvii cent. v. 493; doctrine and rigid diſcipline, 494; odd hypotheſis about Judas's ſalvation, ib. ſcrupulouſly adhere to their original founder Menno's tenets, ib. cuſtoms among them, 495.

Udalric, Biſhop of Augſburg, the firſt perſon ſolemnly ſainted by the Pope, ii. 321, 423 and [x].

Uke Walles, founder of the Uckewalliſts, his character and ſtrange doctrine, v. 493; is baniſhed the city of Groningen,

Groningen, and excluded from the communion of the Anabaptiſts, 494; propagates his opinions in Eaſt Frieſland, and ſucceſs, ib.

Uladiſlaus IV. king of Poland, his plan of religious union, v. 273; ordered a conference to be held at Thorn for this purpoſe, but unſucceſsful, ib.

Ulgerius, Biſhop of Angers, founds an academy there in xii cent. iii. 29; the civil law principally ſtudied in it, 30.

Ulphilas, Biſhop of the Goths, the eminent ſervice he did Chriſtianity and his country in iv cent. i. 339 and [*t*].

Underſtanding, men of, their riſe in xv cent. iii. 466; founders, who, ib. their principles reprehenſible, and deemed heretical, ib. 467.

Uniformity, act of, iſſued out by Queen Elizabeth, iv. 390; another by Charles II. more rigorous, v. 40, [*f*].

Unigenitus, famous Bull of Pope Clement XI. ſo called, and conſequence of it, vi. 11; oppoſed, and by whom, with the diviſions it excited, ib. 14.

Unitarians, their religious principles changed by Socinus, iv. 511. See *Socinians*.

United provinces, whence they became united, iv. 129; zealous in the cauſe of the Reformation, 130 and [*o*]; how and when delivered from the Spaniſh yoke, 131 and [*p*]; an univerſal toleration of religious ſentiments permitted, ib. and [*q*, *r*].

Univerſaliſts, hypothetical, controverſy excited by them, in xvii cent. and ſummary of their doctrine, v. 373, 374 and [*l*].

Urban II. Pope, his character, ii. 523 and [*p*]; aſſembles a council at Clermont, and lays the foundation for a new cruſade, 524; forbids the biſhops and clergy to take oaths of allegiance to their ſovereigns, ib.

—— IV. Pope, inſtitutes the feſtival of the body of Chriſt, iii. 180; confers the kingdom of Naples upon Charles, brother to Lewis IX. of France, in xiii cent. 181.

—— VI. Pope, his deteſtable character, iii. 326; the legality of his election denied, and another pontif elected, 237.

Urban VIII. Pope (Barberini), founder of the ſeminary *pro propaganda Fide*, in xvi cent. v. 3; his character and learned works, 99 and [*d*]; attempts to unite the Greek and Latin churches, 246.

Uries, Gerard de, oppoſes Roell in xvii cent. and conſequence, v. 429.

Urſinus, his form of inſtruction, and known under the title of the Catechiſm of Heidelberg, iv. 383.

Urſulines, nunnery of, iv. 204.

Val-Ombroſo, a congregation of Benedictine monks founded there in xi cent. ii. 530; their diſcipline propagated in ſeveral parts of Italy, ib. and [*a*].

Valentine, the founder of a very powerful ſect of Heretics in ii cent. i. 229; his principles, ib. idle dreams, 230; followers divide into ſeveral ſects, with their names, 232.

Valerian, peace and perſecution of the Chriſtians, i. 252.

Vala, Laurentius, his grammatical and critical annotations on the New Teſtament, with their uſe, iii. 452.

Vandals, in Africa, horrid barbarity againſt the Chriſtians in v cent. ii. 61; the miracle ſaid to be performed at thistime, examined, 62 and [*b*].

Vanini, Julius Cæſar, his impious treatiſes, and fate, v. 61 [*k*, *l*]; his apologiſts, ib. and [*m*].

Varranes, king of Perſia, perſecutes the Chriſtians in v cent. ii. 14; his enmity againſt them how accounted for, 15.

Vayer, de la Mothe, a ſceptical philoſopher in xvii cent. v. 95 and [*w*].

Vedelius, his diſputes concerning the power of the magiſtrate in eccleſiaſtical matters, v. 421.

Vendôme, Geoffry of, his epiſtles and diſſertations extant, iii. 78.

——— Matthew of, account of, iii. 155.

Venice, ſecret aſſemblies of Socinians held there, iv. 495 and [*l*]; rupture of its inhabitants with Pope Paul, v. 145; conſequences of it, 164.

Vere, Anthony, ſucceſs of the Romiſh miſſions in xviii cent. under his direction, vi. 2.

Veron, the Jeſuit, one of the Popiſh Methodiſts in xvii cent. v. 131; his method of managing controverſy, 132 and [*b*, *c*].

Verſchoriſts, a Dutch ſect, their riſe in xvii cent. v. 434; their founder Jacob Verſchoor, and his impious tenets, ib. why called Hebrews, ib. their common doctrine the ſame with the Hattemiſts, ib.

Vicelinus, of Hamelan, his great character, iii. 7 and [*l*, *m*]; converts the Sclavonians in xii cent. ib.

Vicenza, Socinians held ſecret aſſemblies there, iv. 495 and [*l*].

Victor, Biſhop of Rome, ſends an imperious letter to the churches of Aſia, i. 209; his orders rejected by them, who hereupon are excommunicated by him, ib. is oppoſed by Polycrates, Biſhop of Epheſus, ib.

——— of Capua, character of his Chain upon the four Goſpels, ii. 127.

——— Hugh of St, treated of all the branches of ſacred and profane erudition known in xii cent. and was diſtinguiſhed by his great genius, iii. 78 and [*g*]; his allegorical expoſition of the Old and New Teſtament, 88.

——— Richard of St, an eminent myſtic in xii cent. iii. 78; his myſtical Ark, 88; oppoſes the ſcholaſtic divines with great vehemence, 94.

——— Walter of St, character of his expoſitions, iii. 89; a bitter enemy to the Schoolmen, 94 and [*p*].

Victorinus's explications loſt, i. 279.

Vigilantius, attacks the ſuperſtition of the fifth cent. ii. 51; his controverſy with Jerome unſucceſsful, and why, 52.

Vigilius, of Taplus, his character, ii. 37.

——— Biſhop of Rome, often changes ſides in his determinations about the three chapters, ii. 135, 136.

Viles, John Baptiſt, his zeal, and munificence towards founding at Rome the college for propagating the faith, v. 3.

Villa, Dea, Alexander de, conſidered as the beſt grammarian in xiii cent. iii. 156; his writings prove the ignorance of grammatical knowledge that prevailed at this time, 157.

Villa-Nova, Arnold of, his extenſive knowledge, iii. 162 and [*f*]; his ill treatment, ib.
Vincent, of Lerins, his treatiſe againſt the ſects, entitled Commonitorium, and the reputation acquired by it in v cent. ii. 37 and [*w*].
Vincent, of Beauvais, an hiſtorian in xiii cent. iii. 155.
——— of Ferrara, a myſtic in xv cent. iii. 443; his works enthuſiaſtic, 455.
Viret, an eminent writer among the Reformed in xvi cent. iv. 438.
Vitriaco, Jacobus de, his character, iii. 155; oriental hiſtory, and fame acquired by it, in xiii cent. 239.
Voet, Giſbert, his diſputes about trifling points of diſcipline and uſury, v. 421; founder of the Voetian ſect of philoſophers, and account of them, 423.
Voluſianus, perſecution under him, i. 252.
Voluſius, a Theologiſt of Mentz, his reconciling attempt, v. 126 and [*q*].
Voragin, Jacobus de, his hiſtory of the Lombards, and the reputation he acquired by it, in xiii cent. iii. 239 and [*f*].
Vulgate, account of that Latin Bible, iv. 214 and [*l*]; ſolemnly adopted by the council of Trent, and why, ib.

W.

WAKE, Archbiſhop of Canterbury, his learned anſwer to Boſſuet's expoſition of the Roman Catholic faith, v. 127, ſub not. [*u*]; his project of union with the Gallican church groſsly miſrepreſented by Dr Moſheim, who from hence forms an unjuſt judgment of the ſpirit of the Church of England, vi. 30 [*r*]; his opinion concerning diſſenters from Epiſcopacy, 34 [*u*]; forms a project of union between the Engliſh and Gallican Churches, and on what conditions, ib. aſſiſts Father Courayer in his defence of the validity of Engliſh ordinations, and with what views, ib. [*w*]; a circumſtantial account of the correſpondence carried on between him and certain French doctors, relative to the union, 61; defends the Proteſtant cauſe againſt Boſſuet, with encomiums on him, ib. is accuſed by the author of the Confeſſional, and upon

what foundation, ib. Kiorningius's account of his correſpondence with the French doctors, whence Dr Moſheim formed his notions of it, what, and egregiouſly erroneous, 62 [e]; three circumſtances or concluſions drawn from authentic papers relative to this correſpondence in defence of Dr Wake, 65; the contents of his firſt letter to Mr Beauvoir, by which he is cleared from the imputation of being the firſt mover in this project of union, ib. obſervations on the anſwer to it, wherein the firſt overtures of the above-mentioned project are expreſſed, 66 [f], 67; writes another letter to Mr Beauvoir, and makes handſome mention of Dr Du Pin, ib. the author of the Confeſſional's ſuſpicion hereupon, and proved groundleſs, ib. [b]; other objections in the Confeſſional, particularly the ſuppoſed conceſſions by the Archbiſhop, anſwered, 68 ſub not. [b]; he receives a letter of thanks from Dr Du Pin, who intimates his deſire of an union between the Engliſh and Gallican churches, ib. 69; his anſwer to Dr Du Pin, expreſſing his readineſs to concur in ſuch an union, and remarks thereon, 70; obſervations on a remarkable diſcourſe delivered in the Sorbonne, relative to the project of union, and by whom, 72; his anſwer to Du Pin, communicated to the Cardinal Noailles, who greatly admired it, ib. receives a ſecond letter from Du Pin, and a copy of Girardin's diſcourſe, with his ill opinion of the progreſs of the union, 73; the Sorbonne doctors form a plan of reconciliation, with the uncertainty of their motives, ib. is informed of Du Pin's making an eſſay towards the union, and that his letters were highly approved, with obſervations on the Proteſtant ſpirit, which reigns in them, 74; his remarkable expreſſion on the neceſſity of the concurrence of the ſtate in the projected union, ib. receives Du Pin's Commonitorium, 75; the contents of which are reduced to three heads, and what thoſe are, with a compendious account of it, ib. an obſervation of Du Pin, how the union may be completed without the Pope's conſent or conſulting him, and his admonition concerning it, 79, 80 and [m]; rejects the Commonitorium,

rium, refuſes to comply with its propoſals, and obſerves upon what terms an union muſt be effected, 81, 82; commends the candour and openneſs in the Commonitorium, but refuſes giving his ſentiments at large concerning it, 83; his principal views in this correſpondence, with a defence of his conduct relative to the Commonitorium, ib. his ſentiments on the primacy of the Biſhop of Rome, ib. his project of union explained, 84; his hopes of the Gallican church's ſeparation from that of Rome, and whence, 85; weighty obſtacles to this ſeparation, 86; defence of the ſecrecy obſerved in this correſpondence, ib. and [y]; the correſpondence divulged, and the conſequence, 87 and [a]; is informed thereof by Mr Beauvoir; the correſpondence is ſuſpended, with his doubtful ſentiments about the event, ib. his letter to Du Pin, who dies before the receipt of it, regretting the ill ſucceſs of the projected union, 88; writes to Mr Beauvoir, before he had heard of Du Pin's death, on the ſame ſubject, and expreſſes his hopes of renewing their good deſign, ib. obſervations on Du Pin's account of this correſpondence left behind him, which ſeemed to intimate that the Archbiſhop was the firſt mover in this project of union, ib. and the promiſe of the former to rectify it, who was prevented by death from doing it, 89; a faint correſpondence carried on with Girardin, but without ſucceſs, ib. impartial concluſions drawn from the preceding account of the correſpondence, 90; his charitable correſpondence with the Proteſtant churches abroad, ib. his letter to Le Clerc, expreſſing his affections for them, and deſire of their union with the Church of England, 91; his exhortatory letter to the paſtors and profeſſors of Geneva, and account of, ib. letters to Profeſſor Schurer of Bern, and Turretin of Geneva, full of moderation and charity, 92; remarkable letter to M. Jablonſki of Poland, with the two queſtions propoſed by the latter, that occaſioned this letter, ib. account of his conduct with relation to the Diſſenters, and defence, 93; makes no attempts to unite them to the Church of England, with the reaſons, ib. his change of conduct with reſpect to them,

them, whom he at firſt defended, and afterwards oppoſed, partly accounted for, 94; this ſufficiently vindicated, and by whom, 95; his great character, as drawn from the preceding accounts of his charitable correſpondence with different Chriſtian churches, and the declaration of a learned divine concerning him, 96 and [*i*]; authentic copies of the original letters relative to his correſpondence with the French doctors, 97, 122; extract of his letter to Mr Le Clerc, 124; his letter to the paſtors and profeſſors of Geneva, 125; to Profeſſor Schurer, 130, 132; to Profeſſor Turretin, 130, 133; to Mr Jablonſki, 135.

Waldeck, Count, retakes Munſter from the fanatics, and puts their King to death, iv. 453.

Waldemar I. King of Denmark, his zeal for propagating Chriſtianity in xii cent. iii. 2; converſions among the Sclavonians and the Iſle of Rugen by his arms, and the miniſtry of Abſalom of Lunden, ib. 4 and [*b*].

Waldenſes, their origin in xii cent. various names and hiſtory, iii. 120, 121; amazing ſucceſs owing to the innocence of their lives, ib. diſtinguiſhed from the inhabitants of Piedmont, 122 and [*g*]; their doctrine, diſcipline, and views, 124; formed into a ſect, not through a ſpirit of oppoſition, but intention to reſtore primitive piety, 125 [*i*]; adopt the three orders of Biſhops, Prieſts, and Deacons, in church diſcipline, 126 and [*k*]; think it neceſſary theſe perſons ſhould exactly reſemble the apoſtles of Chriſt, ib. and [*l*]; their laity divided into two claſſes, and different ſentiments among them concerning the Romiſh church, and the poſſeſſion of worldly goods, 127 and [*m*]; increaſe in xiv cent. 362; their ſtate and ſettlement in xv cent. 461; account of their reformation in xvi cent. iv. 408; perſecuted by the Dukes of Savoy in xvii cent. 355, 356 and [*i*].

Waldenburg, two polemic divines of this name in the Romiſh church in xvii cent. unfair in managing controverſies, v. 132 and [*e*].

Waldo, contributes to the progreſs of natural knowledge, v. 92.

Walter, head of the Beghards in xiv cent. his fate and character, iii. 378 and [*e*].

Wanſleb, John Michael, is ſent upon the miſſion to Abyſſinia by Ernelt of Saxe-Gotha in xvii cent. v. 260; neglects his miſſion, ib. turns Romani, and enters the Dominican order, with the reaſon, ib. and [x].

Warner, Dr, character of his Eccleſiaſtical Hiſtory, ii. 183, [e].

Wars, holy, the firſt plan laid for them in x cent ii. 283; and renewed in xi cent 438; the firſt of them began at the ſolicitations of Peter the Hermit, and Pope Urban II. and its progreſs, 440; why called Cruſades, 441; hiſtory of the firſt, ib. the melancholy conſequences ariſing from them, and their legality examined, 448 and [z], 450 and [a, b]; their unhappy effects on religion, 452, 453 and [f, g]; the unfortunate iſſue of the ſecond of them, iii. 14; and cauſe, ib. hiſtory of the third, 16, 17; promoted by the Popes, and why, 133; attempts to renew them in xiv cent. unſucceſsful, 295.

Warſaw, terrible law againſt the Socinians here, and how executed, v. 500.

Waterland, Dr, oppoſes Dr Clark's ſentiments concerning the Trinity, vi. 42, ſub not. [g]; cenſured Semi-Tritheiſt, and whence, ib.

Waterlandians, a ſect of Anabaptiſts in xvi cent. iv. 463 and [y]; draw up and lay before the public a ſummary of their doctrine, 466; their reſpect for learning, 475; abandon the ſevere diſcipline and opinions of Menno, v. 495; divided into two ſects, with their names, 496; account of their eccleſiaſtical government, ib.

Wayen, John Vander, flaming diſſenſion between him and Frederic Spanheim, with the occaſion, v. 422.

Weller, oppoſes Calixtus in xvii cent. v. 304.

Wertheim's Tranſlation of the Bible, and diviſions occaſioned by it, vi. 26 and [m].

Weſſelus, John, called the light of the world from his extraordinary genius and penetration, iii. 443; cenſured the Romiſh church with freedom and candour in xv cent. ib.

Weſtphal, Joachim, renews the controverſy on the Euchariſt, and how he conducted it, iv. 368 and [b];

[b]; is anſwered by Calvin, 369; the conſequences, ib.

Weſtphalia, involved in calamities by the fanatics in xvi cent. iv. 314; famous peace of, v. 112.

Whiſton, William, defends the doctrine of the Arians in xviii cent. vi. 40 and [g]; is oppoſed and treated with ſeverity, and cenſure on this account, 42 ſub not. [g].

Whitby, Dr, account of his diſſertation on the manner of interpreting the Scriptures, v. 361 [y].

White, Thomas, his notions and works, v. 239 and [t]; doctrine condemned at Rome, 240; and embraced by ſome, ib.

Whitefield, George, his miniſterial labours and great views, vi. 35; his doctrine ſeems reducible to two propoſitions, and what theſe are, 36.

Whitehead, a famous writer among the Quakers, v. 479, ſub not. [b].

Wickliff, John, a violent oppoſer of the Mendicants in xiv cent. iii. 332; attacks the monks and papal authority, ib. refutes many abſurd and ſuperſtitious notions in his times, ib. exhorts the people to the ſtudy of the Scriptures, and gives a free tranſlation of them, 333; his adverſaries, who, ib. opinions condemned, partly as heretical, partly as erroneous, 334 and [g]; dies peaceably, and by what means he eſcaped unpuniſhed uncertain, ib. and [b]; leaves many followers, who are perſecuted by the inquiſition, ib. his writings and aſhes committed to the flames by the council of Conſtance, 416.

Wigelius, Lutheran Doctor, goes over to the Paracelſiſts, iv. 301.

——— Valentine, his writings cenſured as erroneous, v. 339.

Wilhelmina, her extravagant notions, and what theſe are, iii. 289; is admired, ib. a ſect founded to ſupport her tenets is cruſhed by the inquiſition, 290 and [f].

William the Conqueror, a great patron of learning, ii. 460; rejects the Pope's order of ſubmiſſion to the See of Rome, 496 and [f].

——— Prince of Orange, procures a toleration for the Mennonites, iv. 477.

William III. king of England, enriches the ſociety for propagating the Chriſtian religion in foreign parts, v. 40 and [*f*]; his act of toleration in favour of the Nonconformiſts, 416; deprives Sancroft and ſeven other Biſhops of their Sees, for refuſing the oath of allegiance to him, and the event, 417, 418 and [*ii* and *iii*].

Willibrord, an Anglo-Saxon, his zeal in propagating Chriſtianity in vii cent. ii. 155; is accompanied by others in this undertaking, ib. his own, and the motives of his followers in this deſign examined, ib.

Wireker, Nigel, an Engliſh bard, his ſatire upon the Monks, iii. 65 [*d*].

Wiſnovius, Staniſlaus, follows Farnovius in his ſchiſm, iv. 528.

Witneſſes of the Truth, thoſe ſo called who attempted a reformation in ix cent. ii. 544; their laudable oppoſition againſt the ſuperſtition of the church more vehement than prudent, 545; errors conſequent on their ill-grounded notions, 546.

Wittemberg, tumult raiſed there by Caroloſtadt, iv. 315 and [*g*]; but appeaſed by Luther, ib. magiſtrates of, baniſh Huber, and for what, 354.

Wlodomir, firſt Chriſtian Duke of Ruſſia, ii. 277; a high ſaint among the Ruſſians, but not acknowledged as ſuch by the Latins, ib.

Wolf, his philoſophy and that of Leibnitz detrimental to Arminianiſm, and how, v. 464 [*ee*]; applied to the illuſtration of the Scriptures by ſome German divines, 465, ſub [*ee*]; reduces the ſcience of Metaphyſics to a ſcientific order, and brings it to a great perfection, vi. 24.

Worms, diet held there in xii cent. concerning inveſtitures, iii. 49, conditions made relative to this diſpute, ib. the edict paſſed againſt Luther at a diet held in xvi cent. and diſapproved, iv. 56 [*r*].

Worſhip, public, its form in iv cent. i. 395, 396 and [*s*]; its variety of liturgies, whence, 396; changes introduced into many of its parts, ib. conſiſted in little more than a pompous round of external ceremonies in xvi cent. iv. 24; wretched ſermons, and common-place ſubjects, with the true cause of the people's ignorance, ſuperſtition, and corruption of manners, 25; hence a reform,

a reformation in the church ardently desired, and how far, 26.
Writers, Greek, chief in iii cent. i. 270
——— in iv cent. 357
——— in v cent. ii. 33
——— in vi cent. 120
——— in vii cent. 173
——— in viii cent. 246
——— in ix cent. 312
——— in x cent. 414
——— in xi cent. 540
——— in xii cent. iii. 76
——— in xiii cent. 236
——— in xiv cent. 359
——— in xv cent. 439
——— Latin, in iii cent. i. 271
——— in iv cent. 360
——— in v cent. ii. 35
——— in vi cent. 121
——— in vii cent. 175
——— in viii cent. 447
——— in ix cent. 313
——— in x cent. 415
——— in xi cent. 541
——— in xii cent. iii. 77
——— in xiii cent. 238
——— in xiv cent. 360
——— in xv cent. 440
——— Oriental, in iii cent. i. 270
——— in vi cent. i. 449
——— in viii cent. ii. 246
——— Lutheran, their character in xvi cent. iv. 356 and [o]; most eminent in xvii cent. v. 293, 296.
——— cotemporary with Luther, remarkable for the simplicity of their reasoning, iv. 310; change towards the end of xvi cent. and adopt the maxims of the Aristotelian philosophy, 311; their ferocity alleviated, ib.

X.

XAVIER, Francis, his character, iv. 156 and [f]; his zeal and ſucceſs in propagating the Goſpel in India and Japan, 157; is ſainted by Urban VIII. in xvii cent. v. 243.

Xenaias, of Hierapolis, his hypotheſis concerning the body of Chriſt, ii. 148; and adopted by the Abyſſinians, iv. 260.

Ximenius, Rodericus, an eminent hiſtorian in xiii cent. iii. 155.

Xunc-hi, Chineſe Emperor, his death retards for a time the progreſs of Chriſtianity in China, v. 20.

Z.

ZACHARY, Pope, depoſes Childeric III. King of France, and gives his kingdom to Pepin, ii. 230 and [q].

Zanchius, Jerome, revives the controverſy concerning predeſtination at Straſburg, iv. 370; attached to the ſentiments of Calvin, ib.

Zealand, clergy and magiſtrates of, oppoſe the toleration of the Mennonites, iv. 477.

Zeno, the Emperor, publiſhes his Henoticon for reconciliation in v cent. ii. 81; the reception it met with various, ib. 82.

Zigabenus, Euthymius, his character and works, iii. 76 and [x]; commentaries, 87; Panoplia, in which he attacks all the various ſects of hereſies, 99.

Zinzendorf, Count, founds the ſect of the Herenhutters in xviii cent. vi. 21; his pernicious notions, and their bad conſequence to Chriſtian morality, 24 ſub not. [s].

Ziska, the famous head of the Huſſites in xv cent. iii. 446; though blind, diſcovers in his conduct great intrepidity tempered with prudence, 447.

Zonaras, John, his character, iii. 27; works, 76.

Zoſimus, account of his hiſtory, in which he reviles the Chriſtians, and loads them with unjuſt reproaches, in v cent. ii. 15.

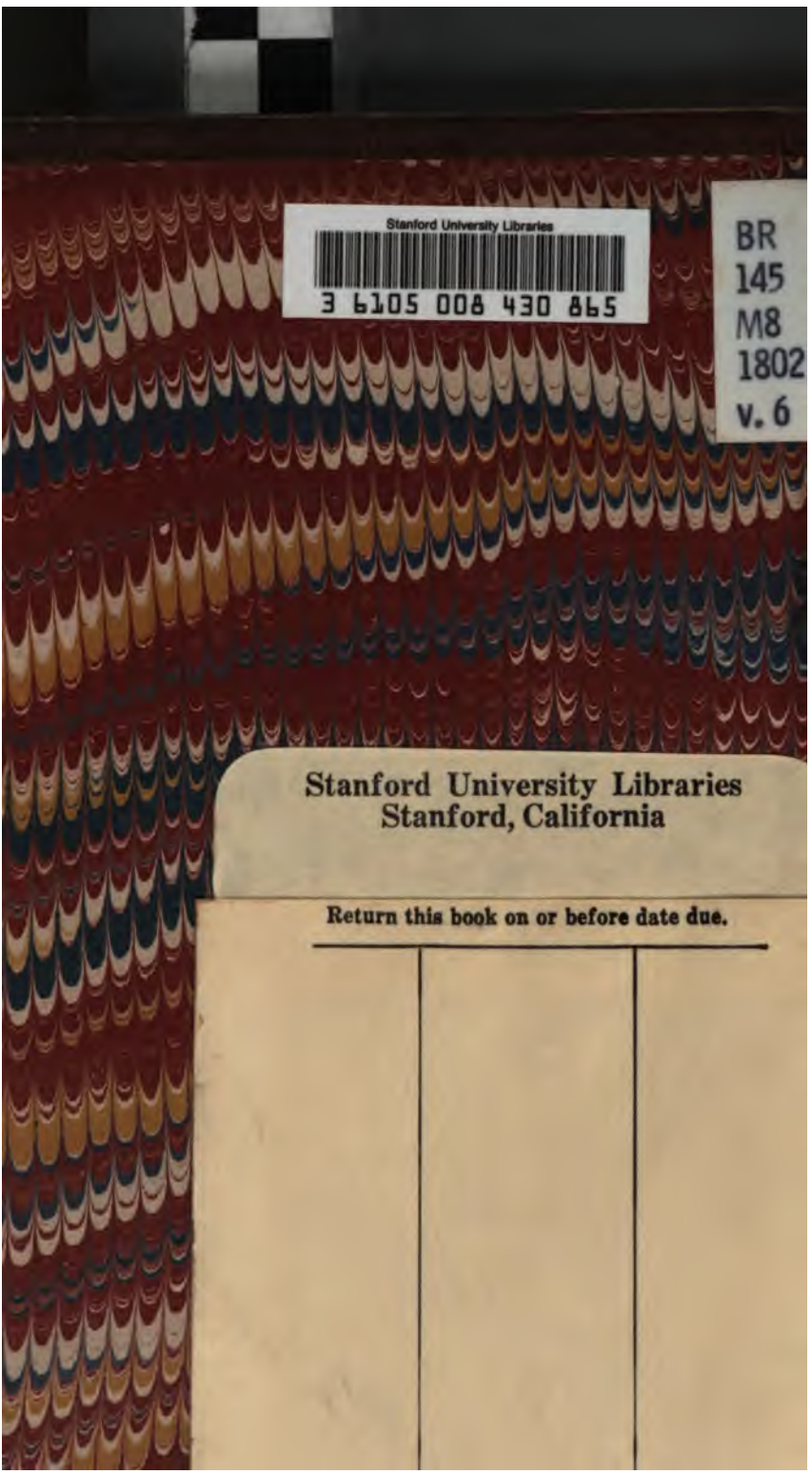
——— Pope, firſt protects, and then condemns Pelagius and Cœleſtine, ii. 89 and [d].

Zuingle, Ulric, begins the Reformation in Switzerland, iv. 48; his great character and zeal for the Reformation, ib. and [*i*, *k*]; if inferior to Luther, 49 [*l*]; his reſolution and ſucceſs againſt Samſon the monk, ib. gets the Pope's ſupremacy denied in Switzerland, ib. his blemiſhes conſidered, ib. his doctrine of the Euchariſt, 64, and iv. 374; which is embraced in Switzerland, ib. and [*a*]; clears himſelf from accuſations of hereſy, to the ſatisfaction of Luther, 75; is founder of the Reformed church, and his character, 361; aimed at ſimplicity of worſhip, but perhaps went too far, ib. and [*t*]; differed from Luther in ſeveral points, 362; and controverſy with him about the Euchariſt, ib. his example followed by Oecolampadius, and both oppoſed by Luther, 363; conference between him and Luther, and other doctors, at Marpurg, and truce conſented to, ib. falls in battle, 364; cenſure of the Lutherans here, ib. and [*a*]; his doctrine and diſcipline corrected by Calvin in three points, 377; expoſition of part of the New Teſtament, 424, 425 and [*k*]; book about true and falſe religion, 426.

Zurich, doctrine of Caroloſtadt propagated there in xvi cent. iv. 315; war between the Proteſtants of this place and the Roman Catholics, 364; church eſtabliſhed here, obſtinately maintained Zuingle's doctrine of the Euchariſt, and oppoſed Calvin's notions of predeſtination, 381.

THE END.

Thomas Turnbull, Printer,
Canongate, Edinburgh.


Stanford University Libraries
3 6105 008 430 865
BR
145
M8
1802
v. 6
Stanford University Libraries
Stanford, California
Return this book on or before date due.